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The huntynge

in Fox say this Book was made by D. Furner Acts & mon. 2 dir. 1610 p. 1074

& fyndyng out of the Romishe fox whiche *Elir. 164. N. 2*
che more then seven yeares hath bene hyd *p. 497. v. 3 p. 535. 2.*

among the bysshoppes of Englong

after that the Kynge's Hyghnes

had commāded hym to *sey Quench conly p. 91.*

be dryuen out of hys

realme.

Foxes haue holes and byrdes of the ayer haue nestes/ but the son of man hath not Where he may rest hys hede in. Math. 8. 20.

Whosoever happeneth upon this booke/ if he loue god beter then man/ et the Kynge's Hyghnes better then the bysshoppes fals hypocrisi/ let hym gyue it to the Kynge/ that he may rede it before the byss hopes condemn it.

M. D. XLIII.



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th

To the most excellent prince
 King Henry the eight King of
 England France & of Ireland supreme
 gouerner in earth of thes hys realmes
 willm Wraghton Wisseth the helpe
 the prosperite of bothe
 body & soul.



Althoghe sence the tyme
 that I was a childe / I
 haue ben more broght up
 in learnyng then in hun-
 tyng / & haue therfore no
 great skil or experience in
 huntynge / yet the loue that
 I bear unto my natural
 cuntry compelleth me at thys tyme (most ex-
 cellent & victorious Prince) to be a hunter / to
 hunt & fynde out a certayn cruel beste / whiche
 both hath don et dothe yet still much harm in yo-
 ur reame & fylleth both yong & old all that he
 can cum by. Thys beste hath lost hys name in
 england but neuer a Dele of hys cruel conditio-
 nes. Thys self beste haue ye earnestly gon about
 in Word Wrytyng & Workyng as myche as one
 man is able to do to dryue out of your realme.
 But the hundes that ye set to do thys dede.
 Was and ar / of the same fynde & linage that
 the wild best is of therfor they bark at hym for a

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face but they bite not. They make a prætence as
they wold worri hym / & yit when he is in ieper
rdy of takyng they helpro couer hym wyth tame
bestes skynnes / that the prouerb may haue a pla
ce on dog will not eat of an other dogges fles he
nether will o wolf eat of an other. Thes houns
des loue thys best so well that if they can catche
any other hoūd persewying hym whiche is / of an
other fynde then they be of / that is to wit if he
haue not a payr of prif eares standyng up / on
before & an other behynde / they will neuer rest
til they se the other houndes harte blode. they
tēdre thys best so interly and wold so fayne haue
hym vnkownen / for fere that your Hyghnes
shuld kill hym if he were knowē / that they beas
re all men in hand that theyr is no such beste in
all your realm & ponshe them with many fyn
des of dethe that dare say that theyr is any su
che best in englond. But if ye will of your Kyns
gly liberalite grant me licens to call all that the
pope hath made / ordened / & decreed / the popes
traditiones ordmances and decrees / i shall so
hunt out thys best et discover hym that all your
hole realme may spy hym and se hym and fuow
hym what he is / what is hys name / and where
he lurketh Thys once brought to pas it shall be
more easy for your hyghnes to accomplishe and
bryng to pass your godly purpos / whych is and
euer hath ben sene ye knew hys conditiones / to
dryue thys beast out of all places of your domia
nion.

5 2

nion. I desyre also your kyngly hyghnes that ye wil not suffer thys my doying to be cōdemned of the bissoppes/ till your own lerned discretiō haue tryed it & examined it with the word of god & with the lyght of your reason and learnyng/ and then if my huntynge be found contrari to the word of god/ so soun as ye fynd it so/ let my huntynge be forbydden / et not before i be seche yow for the loue of the kyng of heuen whiche/ saue and kepe yow from all your enemies both bodely & gostly Amen. From basil the first day of may. Anno domini 1543.

The cōmun sort of fores knowing that they cānot chuse but be persewed for theyr murder/ that they dayly do & intend to commit/ haue holes ether in the ground or in great roffes where as they thynk they may bein sefegard/ & wherto they may flye for suffer when they that haue the harme dō vnto them & theyres do persew after them. But thys fox that i folow after/ & hunt / at thys tyme/as he is of an other kinde of fores thē the comon sort be/ that is to wit a romish fox & amankyler/ for feare that he shuld be digged out of the grond if he hyd hym self in the commū fox holes/ now when certayn scolares of Cambraygd and of Oxford euen streyght way after that he had fylled certayn of theyr felowes/ folowed hym to haue catched hym / ran

with all the spede that he myght/in to the churche / and when the scolares wold haue felowed hym in to the churche the bishoppes and prestes bet them out agayn/and so cam the scolares bak agayn with bloody pates/and durst no more sefe the fox in the churche. For the bishoppes & the clergi set vp streight wey on the churche dore a letter wher in it was contened that from thence furth no man shuld sefe the fox any more theyr & that no mā shuld call that romish fox, a fox but the fynge's beste. And yit the bishoppes had the aduantage of the beste / as a certayn scolar had of a fox in Cambryste. The scolar had a tame fox in hys Chambre wher as he made him a hole be hynd a holow bēche/ the fox went out on the nyght & broght to the scolares chambre hennes/duffes & capones/wher with he & hys felowes made oft tymes good chere. And so do the bishoppes & prestes make myrrer with it that thys fox bryngeith in to the churche But in as mych as the fynge is a boue all the bishoppes & i haue axed hym leue to hunt the fox wher so euer i thynk that i can synd hym/i will with the fynge's leue hit thys fox in the churche for i gather bi certayn cōiectures that he is theyr for as it is a good cōiectur if a mā be in a wode & se a great hole in the grōde to thynk that theyr hāuteith or hath hāuted a fox/and if theyr be/ by thys hole many peces of lābes skynnes / many lambes bones and ges wynges and che fynge's feathers, that at that præsent tyme ther is a fox

hauntyng that hole/so i thynk that if i cōiecture
 that theyr is a romishe fox in the churche/i shal
 not cōiecture amis/for i saw when i was in Enz
 glonde in a certayne churche a great hole in the
 hie aultare which i could not tell for what pur
 pos the gentle men of the churche haue ordered
 it except it be to hyde theyr fater the fox in/
 when he is persewed after/ and by thys hole i
 saw a great sort of lambes bones a bout the al
 tare. I saw certen prestes that wer almost ladē
 with lamb skinnēs / & with tales and peces of
 other bestes skīnes also/ I saw also myche gold
 & syluer about the fox hole. whiche thyng ma
 de me meruel the les when i heard af terward
 that the prestes so mantfully māteyned the fox
 Therfore i thynk uerely that the fox is in that
 hole/& i dout not but that i shall ether find hym
 in the biss hoppes miters or ellis in thys hole or
 perchance in bothe. After that i haue found out
 thys rauenyng and mākillynge fox i trust (most
 victorios prince) that ye will folow kyng Salo
 mō in ponyss hynh of hym/kyng Salomon took
 Joab a murderer the capitane of of hys fathers
 warres / from the altare & put hym to dethe &
 suffered not the sāctuari to saue hym. So i trust
 that if thys fox be fōūd euē on the hie altare vnder
 the chalice in as myche as he is a murderer
 that ye will not suffer hym to haue any sāctuari
 or place of refuge and suffer theyr. But now let
 us begin thys forsayde huntynge.]

Joab.

Hoo ye lordly byschoppes & ye Clean fyinge
 Fox of Rōered gentle men of the clergi is not the fox of roe
 me other wys called Papa among yow: if ye
 say that theyr is non suche among yow/ wher
 is the fox the pope whiche had wont to be as
 mong yow/ ye cānot deny but that he was on
 ce among yow/ tell me where is he now: If ye
 say that he is dryue out of Englōd/ i will not be
 leue yow for i saw blode lately of hys sheddyng
 in London stretes/ I saw lately many peces
 of skynnes about the hie altare & in the quere/
 I here dayly both men and wymen cōplanynge
 that by thys bestis meanes theyr childern and
 frendes ar put to deithe wherfore i reken for all
 your saynge / that he is not dryuen out of the
 realm/ but that ye haue Deceyued the Kyng
 whych cōmanded yow to driue/ hym out of the
 realm / and that ye haue changed and scraped
 out hys name & so kepe hym still. If ye thynk
 that thys be not true/ tell me what was that fox
 es name in English that ye banissed / was it
 the Pope: ye cannot deni but he that ye shuld
 haue bannished was called the pope. If i fyn
 de not that same pope still among yow / that
 the Kyng commanded yow to bannishe out
 of Englund i shall gyue yow leue to call me the
 falsest man that euer spak with tong. Frist to be
 gyn with all what was the pop that the fying
 cōmanded yow to dryue out of England: wher
 ther was it the Popes person / or the Popes
 purse

purse that had wout to receyne our mony in en-
 gland/or it was the Popis doctrine whyche be-
 syde all other deuclishe decrees holdeth the sala-
 sely vsurped pour ouer all Bynges & kyngdomes.
 If ye say that the pope whyche the Kyng
 commanded yow to dryue out of England
 was the popes person/hys flesh blode and bo-
 nes/depositis mitris/mi lordes ye lie. For what
 neded the Kyng to set men to dryue that mans
 nes person out of hys realm that neuer Cam in
 it? If ye say that the Pope that the Kyng com-
 manded yow to dryue out of England was the
 Popes purse alon/ I thynk that ye haue so
 bannished the pope as certayn vndersheriuers
 and baliues. take theues & cast the in prison.
 Whyche if they catche a sely pore thefe that has
 the but stollen an old nag not worthe xix. pence
 cast hym in pryson & lade hym wiche yrones
 & make hym be hanged. But if they take a lusty
 thief & lykly to bryng them mo prayes / with a
 budget or ij & with a good purse / they take hys
 purse away from hym and hys budgettes and
 send hym furth to stele agayn & do hym nomo-
 re harm but that they take hys purs fro hym/
 And if any men say to theym where is the tall
 felow that ye tok yisterday/they auswerwe took
 hym but of suspicion/ he is suche a lordes seruāt
 & therfore we durst hold hym no longer// Ha
 ue ye not after thys manere dryuen away the
 pope? tell me i pray yow. If ye say that the po-

the pop
 purse
 or doctrine

pes purse was the pope that the kyng comman-
 ded vow to dryue out of England/or hys name
 alone/ye sklandre the Kyng and make hym be
 euell spokē of in all other realmes/And if ye say
 thes wordes/the pope that the kyng cōmanded
 us to preache against & to dryue out of Englōd
 was nothyng ellis but hys name alone & hys bot-
 tumles beggyng bagges/all they that haue red
 the kynges actes will say tyat ye be false liers.
 Then the pope that the kyng cōmanded vow to
 dryue out of Englōd/ was not the popis person
 whiche neuer cam in to Englōd/nether hys na-
 me a lone/nether hys purse alon/ and the kyng
 cōmanded the pope to be dryuē out of Englōd/
 whether was it the popes doctrine & learnyng
 or no/that the kyng cōmanded vow to dryue out
 of England? If it be not hys learnyng what
 other thyng can it be? If ye say that it was not
 the popes learnyng and ordinances ye run in
 daūger of treason/ for in sayng so/ ye say that
 the kyng wold not haue the popes falsly usurs-
 ped pour banniss hede out of the realm/whiche
 a mong all other deulysh doctrine & ordināces
 of the pope/is on pestilent popishe ordinance.
 Ye be uery loth to graūt that the popes doctris-
 ne and traditiones was the pope that the kyng
 cōmanded vow to dryue out of England How-
 beit ye must ether grant that / or elles say that
 the kyng commanded not at all the pope to be
 dryuen out of England. For what other thyng

is theyr left to be the pop that the Kyng commaunded yow to dryue out of England/sauyng hys doctrine: seing it was not hys person / neyther hys name alone / nether hys purs alon. Then muste nedes the Pope / that the Kyng commanded yow to dryue out of Englonde be the Popes doctrine and traditiones. Ye nedde not to be as hamed to call the popes doctrine the pope. for it is a receyned maner of spekyng in thes dayes among scolares and hath bene receyned of long tyme bothe of hethen and holy writers/ to call a mannes doctrin or booke by the name of hym that made it. If ye ar a scolare of Cambrydge what is red in the Philosophi scholes he will answer/ Aristotel. If ye ar what is red in the humanite scholes he will answer and say Terence / meanyng by Aristotel and Terence the doctrin and booke whiche Aristotel and Terence made. The prophane writers haue a prouerbe he hath not torn Aesop. wherby they mean not Aesopes body but hys doctrine/and hys fables whiche he made/ Abraham in the xvi. of luf sayeth vnto the riche glotten concer nyng hys brethern / they haue Moses and the Prophetes / and in the 8. of the actes luf sayeth that the gelded man / red Esai the prophete / In whiche places Moses and the Prophetes signifi the doctrin that Moses and the Prophetes taught. So then as Terences booke is lau fulli called Terence

from.

Luk. 16. 29

Acts. 8. 28

12 as Aristoteles doctrine is called Aristotel/and
 Moyses doctrine is called Moyses/& the prophe-
 tes doctrine is lausfully called the Prophetes/
 so ar the popes traditiones et doctrine lausfully
 called the Pope euen that Pop that the Kyng
 comanded yow. to dryu out of hys realm. Then
 haue we gotē of yow at leynght that the Pope
 that the King commanded yow to dryue out of
 hys realm is the Popes traditiones et doctrine/
 Thys once granted i reson thus. Whoso euer
 holdet still & manteneth the Popes doctrine &
 traditiones/holdeth still et manteneth the Po-
 pe/but ye bysshoppes hold still & mantene the
 popes traditiōes and doctrine therfore ye hold
 still and mantene the Pope/If ye deny that ye
 hold still the popes doctrine and traditiones/ i
 will proue it after thys maner her after folow-
 yng.

1. Ye hold still the crepyng of the cross the
 worshipping of the image of Christ called the
 crucifer. And the worshipping of images is
 pope Gregories doctrine / as fasciculus tempo-
rum sayeth in thes wordes. Concilium generale
 fit in urbe anno primo Gregorij tertij contra
 hereticos/in quo imaginum sanctorum uenera-
 tio approbatur & contradictores excomunican-
 tur. Theyr was a consell in Rome the first yere
 of Gregori the thirde wher in the worshipping
 of sayntes images was allowed/& the gayn-
 sayers was excommunicated and cast out of the
 chyrche.

Ye

13

2. Yehold still coniuryng of water and salt
to driue deuilles away to hele all syknesses/and
to be helpt of both body and soul to all the that
receyne them. And thys ordened Alexander
the frist of that name.

3. Ye hold still hallowyng of churches et of
vestmētes and that a prest may not say mes but
in a hallowed Place with out a superaltare / &
thys ordened felix the first Pope of that mane.

4. Ye hold still that a preste may receyne
the sacrament of Christes body et blood for a
layman and that the lay mānes sinnes may be
taken away by the prestes receynyng for hym
and that the prestes receynyng may help the
soules departed and purches them forgyuenes
also of synnes / and that ordened pellagius.

5. Ye hold still the receynyng of the sacra Sacra
ment for fye that haue the longfoght/ for horse
that haue the farci / for syf calues / for scabed
schepe for meseld swyne & for mad dogges/for
ye hold in youre helli misal vnpur out and vns
preachd agaynst. Missam pro mortalitate ani
malium. A mes for deathe of bestes and cartell/
Then if the mes be the receynyng of Christes
body & bloud/ then for dogges that ar syf for
syf calues and rotten schepe/ye hold still the re
ceynyng of christes body and blod that thes be
stes schuld not die/ If to receyne the sacrament
in the remembrance of scabbed schepe or mes
seld swyne that Christ ordened to be receyued
in

14
Luk 22
10 in the remembrance of hys holy passion/be not
Antichristes doctrine and ther fore the popes
say ye whose doctrines is it & who put it in to
your messal and why haue ye not scraped that
out as well as the popes name.

6. Ye hold still that the mes for the receyning
of the sacrament is profitable for a fybed or a
mould hele / for the frenche pox / for the gout
in the to / & also for a winchester goose. for it is
still in the missal vnput out & vnpreched agas
ynst / Missa Raphaelis Archangeli pro omnis
bus infirmitatibus / A mes of Raphael the ar
changel / for all diseases / & sicknesses then seynge
that thys is not put out of your booke ye hold it
still for the diseases a boue rehersed. If thys be
not a misusynge of the sacramēt and the doctri
ne of the pope say ye whos doctrine is thys? for
it is non of Christes nether hys a postelles.

7. Ye hold still that by the mess or recey
uyng of the sacrament that ye can delyuer
damned soules out of hel and rais men from
dethe to lyfe. If ye thynk that i lie / rede ~~what~~ is
writen in Gregories trentale / in your mes bo
ke whyche ye say is better correct and hath fe
wer fautes then the Bible / in thes wordes / Lis
bera animam famuli tui de manibus dæmonis
num. Delyuer thy seruātes soul from the han
des of the deuilles / Iustorum anime in manu
dei

15
dei sunt. The soules of ryghteous men ar in the
handes of god/and so ye go about to syng out of
the deuilles handes damned soules for non as
ter thys lyfte ar in the deuilles handes but
damned soules. It is also writen in your dirgi
mes that ye manteyn so earnestly with fyre and
sagor/ & it is song in euery dirge mes aftyr the
gospel/ Domine Jesu Christe &c. fac eas do
mine transire de morte ad vitam/ Lord Jesu
Christe make the soules to pasouer from dethe
to lyfe/ Thes ar de wordes of the mes/ Now
must lyfe and dethe betoken either / saluation
and damnation/or ellis Deth must signifi the
temporal deth of the body and lyfe the lyf of the
body. If that deth and lyfe be taken as they
stand wyth out a figure/ Then ye mean that ye
can rais men from deth to lyfe/ (o connyng
coniurers) If ye vnderstande the wordes fig
guratly/ then / ye mean that by the mes ye can
delyuer soules from theyr dethe whiche is daa
mnation/to lyfe that is to theyr saluatiō. Thys
syng ye in euery dirgi mess/ and either ye belea
ue thys that ye syng or ye beleue it not/ If ye
beleue it not / ye do euel to make men be slayn
for spekyng agayn it that ye beleue not your
selues/ If ye beleue it / when ye make me
anansuere / tel me whether is it the deth
of the body or of the soule that ye desyre
God to delyuer the saules from / and how
many

many soules haue ye delyuered from the handes of the deuel/and how many haue ye raysted from deth to lyfe. If thys doctrine be not Gregori the popes doctrine say ye whos is it?

s. Ye hold still that the mixture and mynglyng together of bothe the partes of the sacramēt may deserue forgiuenes of sinnes and purches helth of body and soule/ For ye say in your mes dayly thes wordes/ *Hec sacrosancta commixtio corporis et sanguinis/ domini nostri Jesu Christi/ mihi omnibusque sumentibus sit salus mentis et corporis ad promerendā uitam æternā* / That is to say/ thys holy minglyng together of the body & blode of our lord Jesu Christe/ be vnto me & to all them that receyue it/ helpe of body & soule to deserue euerlastyng lyfe. If thys were not impossible/ then neded no preste nor bysshop go to the deuel/ thoghe they wer neuer so great murderers and hormōgers. For anon after that they had don the mischefe they myght streyht way mix to gither bothe the partes of the sacrament & deserue theyra by forgiuenes of yisternyghtes aduoutri and of thys days murder. But for all thyr myxyng and menglyng if they breake the commandment of god/ they must as well go to the deuel as other/ For god regardeth not on man more then an other/ as the Pope dothe/ whiche sayeth that all men that eat of that forsayd mixtur shall deserue forgyuenes of sinnes and yit lik a partial felow

felow sufferethe thys mixture whiche is of boz
the the kyndes of the sacrament only to begya
uen vnto / prestes / for he wil let laymen haue
but the on halfe of it / He caret he (belyf) not
uery myche for laymē that will not suffer them
to cum by thys mean vnto helth of body & soul
and to forgyuenes of synne / Thys is the doctria
ne of Antichrist and if the pope be Antiwriste
it is the popes doctrine.

9. Ye hold still the collates of the mes whi
che pop Gelasius made.

10. Ye hold still the matines and houres &
euensong of the virgin Mari and that the psal
mes whyche wer made only in the honor of the
creator / shuld besong and sayd in the honor of a
creature that is the uirgin Mary and thys ora
denede pope Urbane the second.

11. Ye hold still that from septuagesim to
Ester that Aman may not prayse god in he
brue but in latin in the chirche / for ye forbyd
that alleluya shuld be song that tyme / but laus
tibi domine and thys ordened pope Alexander
the seconde.

12. Ye hold still the secretes of the mess
whyche ar open treson abaynst god / and thys
ordenede pope Gregori.

13. Ye hold still the canon of the mess / whys
che ordened pope Gregori.

14. Ye mix water andwyn to gether still
and that ordened pope Alexander.

B

Ye

15. Ye hold still thys custom in poules that lay men may not cum in to the quere at mestrys me for fere belife/ that when the gluttons say/ *mat. 26. 26* accipite & comedite take ye & eat ye / they shuld take it that is offered them/ & thys ordened pope Leo ths iij. of that name. Now seinge that thes yr ar so many ordinances & traditiones of the pope in the mess/ i report me vnto yow/ that be indifferent men/ and beno bisschoppes sonnes/ or no bisschoppes bondmen/ by syndyng of your chylder/ wether i haue iust occasion to seke the fox in the altare or no.

16. Ye hold still the mes in latin and syng al seruice & Christen and asfoyle in the old popes mother tonge & that ordened Zoan. Portuēsis.

selfe
17. Ye take the on halfe of the sacrament from all them that ar no prestes and that ordened the Pope and hys garde / at constance.

Fonte
18. Ye hold still the hallowyng of the font whiche is all full of abominable blasphemies cōtra *lowed* ri to the word of god & that ordened antichryste

19. Ye hold still that a preste thogh he haue the frenche pox or the cācre in hys month must spit in to a yong childes month or ellis that he cannot be baptized/ or christened/ the same.

Urbanus
20. Ye hold still the embryng daves whiche Urbanus made assum writers hold/ and other write that it was Pop Calixtus.

Telephorus
21. Ye hold still lent & that made Telephorus and Montanus the heretif whiche first taught

taught tha Mariage shuld be vndon.

22. Ye hold still the fastyng of the saterday & that made Innocentius the first pope of that name.

23. Ze hold still that a prest cannot make an vnlawfull vow/ and that no other man can make an vnaduisede vow after xxi. yer of hys age and that no vow made after xxi. may be broken saue the vow of obedience and of wilful pouerti/ thys made ye/ & ye & the pope ar all on.

24. Ye hold still stewes that the deuell may be worshipped theyr in/ & condene mariage of prestes withe dethe/ this also is the popes worke

25. Ye forbid still all lay men to mary the hole halfe of the hole yeare saue ij weekes/ and hold all the ministers of the chirche from mariage al theyr lyfe tyme/ for ye wyll suffer no man to be a subdecon or a decon or a preste except he forswear mariage first/ and so ye compell men to be potaries in as muche as theyr must nedes be ministers/ and ye receyue non except ye make then forswear mariage / Thys was ordered by Gregori the seuent and by the conusel holden at mence in ger many.

26. Ye hold stil that it is a greater offence for a preste or auotari to Mary then if the prester shuld haue defyled all the mennes wyues in hys parishe/ or the uotari shuld haue defloured all the uirgines in the citi wherc he dwelles the. For that offence that ye thynk greater / ye ponysh the wythe a greater ponyshment/ But ye

1 Tim. 4. 1. 2. 3.

1 Tim. 4. 1. 2. 3.

to marye

ponys he the mariage of thes for sayd persones
 with death at the frist/and hordom & aduoutre
 of the same but with los of on parte of theyr goo
 des/at the first tyme & wyth an other parte at
 the seconde tyme & the thyrd tyme wyth the los
 of the remnant of the goodes and with perpez
 tuall prysonment. Ther for ye refen that it is les
 syn for a prest to ly thre tymes withe hys negh
 bores wyfe or for a votari to ly thryse wyth hys
 brothers daughter then to once Mary. **W**her as
 it was first inacted that the hordome aduoutri
 & mariage of prestes and votaries shuld be po
 nished all elife wyth dethe ye obteynet a mode
 ratio for the pronishment of the hordō of prestes
 decones & votaries/that they shuld not be slaz
 yn if they were taken in hordom or aduoutri/
 But ye let mariage of prestes stand still to be
 ponished withe dethe / and made no labor at
 all to obteyn any relese or mitigation of the pos
 nishment / for the mariage of votaries prestes
 & decones. But that was not gretly to be mer
 uelede at/seyng that ye neuer intended to mari
 as all they do that ar louers of hores cannot as
 byd that wyues shuld be gyuen vnto them. But
 if that ye had intended nomore to be aduoutes
 rers and hore hunters / then ye purposed to be
 married prestes/ ye wolde nomore haue soght a
 relese for the ponishment of wyueles horehun
 tyng prestes then ye soght a remedi and a relea
 se for the ponishment of chaste & mariede pres
 tes But ye labored for no relese at all for chaste
 married

mariage for
 forbidden to

mariede prestes/ ther fore ye neuer intended to
 besuche/ But wanton wyueles and wandes
 ryng bores/ buffes & bulles/ or ellis it foloweth
 tha ye intended more to be aduouterers then
 to be married men / To make the mater mor
 re clere i will put yow an example. Theyr is in
 southfolk a gentleman that hathe ii warrēnes/
 on of conies/ & an other of hares/ & it is made fe
 loni as wele to steale hares as conies/ ther is a
 yong man whiche cummeth vnto the auner of
 bothe the warrens and sayeth vnto hym i know
 tha it is feloni to stele a cony on the nyght / i
 pray yow that if i be taken in stelyng of a cony
 that ye will not take me as a felon but be cons
 tent withe the thyr d parte of all my goodes for
 the harm that i haue don/ The secōd tyme that i
 am taken/ let an other parte of my goodes satis
 fice for the fault/ If i be the third tyme takē/ take
 all the rest of my goodes for a mendes and put
 me in perpetual pryson. Thys yong man kno
 weth that if he be taken in stelyng of an hare
 in the nyght out of thys gentle mannes warren
 that he shal behanged / and yit he desyreth no
 forgyuenes if he be taken in stelyng of an hare/
Now let in different men iudge whether thys
 man intendeth more to stele hares or conies.
 It is very lykly that he intendeth to stele conies
 & not hares. For if he had as myche intended
 to stele hares as conies he wold as well haue
 axed a reles for the ponishmēt dew for stelyng

e.g.
 if wanton

of haeres as he axed a relef for the ponifhment
 of ftelyng of conies. And fo ye my lordes god
 fend ye grace / either intended to be aduouteres
 or ellis knew that ye couldnot chuse but fall in
 to aduoutre / or ellis what neded yow to feke a
 remedy a fore hande for a fylmes thas was to
 cum after warde that ye could auoide / if ye had
 not intended of a fet purpof to be fike ye say that
 ye haue all the gyft of chafteite ther fore ye nede
 not to be aduouterers except ye will. The feyng
 that all ye that ar fhaucn in the crownes haue
 the gyft of chafteite / and nede not to be aduoutes
 rers except ye list / & not with ftandynge purches
 a relefe a forhade for aduoutre / if foloweth that
 ether ye will or intend to be aduouterers / except
 ye say that ye haue not the gyft of chafteite / or
 that ye cannot chuse but fall in to aduoutre / If
 ye haue not the gyft of chafteite & canot chuse but
 be aduouterers with out matrimony / what abo
 minable tyeanes & deuellies ar ye that cōppels
 on an other to promif god it that ye know ye
 cannot performe? The fum of it that is fard is
 thys. No wyfe mane feke the a forehande a re
 medy fdr hym felf for a dethe bryngyng diseas
 except he thynke that he can no auoyd or efchew
 the difeafe or intēd to aduēture to be fike in that
 defeas for the obteyninge of fūm thyng that he
 louethe / Ye gentle men of the clergi / ye ar wyfe
 men / Therefore ye feke no remedy a forhand for
 a dethe bryngyng diseas except ether ye know
 that ye canot auoyd it / or intend to aduētur to
 be

23

be sik in it for the obteynnyng of sum thyng that
ye loue. Aduoutre iiii. year ago if that ye shuld
haue fallen in to it shuld haue bene unto yow a
death bryngyng disease/ Ande ye praparede a
remedy a for hāde forit (scilicet togyue the third
part of your goodes if ye had ben taken with it)
therfore ye ether knew that ye could not auoyd
the siknes of aduoutre/or intended to aduentus
ture to be sik in the syknes of aduoutre for the
obteynnyng of your fleshly pleasure whyche ye
loue better thē honest matrimonial chastite. An
swer to thys reson when ye haue leysure. To be
short ye haue brought the mater so to pas that
it is death at the first for a mā to say that a prest
may mary/& no dethe for a prest to cōmit & do
aduoutre seuē thow sand tymes/ If thys be not
the popes doctrine say ye whos it is/i fow that
it is non of Christes neher hys apostelles.

27. Ye holld still that theyr ar mo sauoures
& bringers to heuē then Christe alon for besyde
our own werkes ye say that the merites of the
virgin Mari & of saynt petronil/ & of all sayn
tes may seue us and bryng us to heuen on saynt
maries day ye syng sancte Marie merita perdu
cāt nos ad regna celestia/ The merites of saynt
mary bring us to the euerlastyng kynggō/ And
on saynt Petronilles day ye say in your mes/ Per
merita beata Petronilla/ præfētis uitæ subsidi
um / et futura felicitatem concede / Grant us
by the merites or deservynges of saynt Pes
tronil the help, af thys præsēt lyfe and the

B iiii felicity

felicitie or happines of the lyfe for to cū/ ye syng
on all hallowes day. Sanctorum meritis merces
amur gaudia lacis/ we pray god that we may
win or deserue the ioyes of flypht by the deservyng
of all sayntes / Thys doctrine is of Antichristes
making for it is contrari to the doctrine of Christ
which sayeth i am the dore/ and no man cummeth
vnto the father but by me / The if it be true that
the pope is Antechrist thys is the ~~popish~~ doctrine.

John. 10. 7
9

18. Ye hold still messes in the remembrance
of sayntes/ And that made Gregori & felix.

Ye hold still uestmentes and copes/ incens/ &
altars/ organes and discant in the churche whiche
the pop Steuen/ pop Leo/ and pope Vitilianus
made/ ye hold infinit other ordinances mo of
the popes making which it wer to long here to
reherce/ But if ye say that the popes haue not
made thes ceremonies & constitutiones/ i will
proue yow liars by the autorite of all thes. writ-
ters whos names folow her after. Albertus
magnus Blondus Beda/ Baptista Platina/
Marcus Antonius Sabellicus/ Raphael Vos
lateranus/ & Polydorus Vergilius/ All thes
say that popes haue ordered thes ordinances
and ceremonies/ Now i thynk ye can not deny
but that ye hold ordinances/ constitutiones and
ceremonies whiche the pope hath taght and
made.

29. Ye hold still the canon law whiche is
called

called in latin ius pontificium/that is to say the
 Popes law/We hold still the Clementines the
 popes decrees/and hys decretal epistelles/ & by
 thys canon law by thes popishe decretalles &
 decrees/all maters euen vnto thys hour ar deter
 mined and iudged in your spiritual courtes/ by
 thes lawes men ar iudged to be heretikes and
 votaries whiche ar non by the word of god/
 That thes decrees and lawes ar of the popes
 makynge / let the most vnschamefaced of yow
 deny it if he dare and let the best lerned of yow
 proue the contrari if he can/ **Then** will i go for
 ward with mi argument/ They that hold still
 the popes doctrine hold still the pope/ ye hold
 still the pope doctrine whils ye hold still hys or
 dinances and hys law/ Therfor ye hold still the
 pope/euen that pope that the fying commaded
 yow to preache agaynst and to dryue out of En
 glond. **Now** i repart me vnto yow that ar lords
 des of the tempalti and to yow burgeses of the
 parlanient/whether i haue found out the fox in
 the churche or no. If he be found out it is yeur
 deuti & all theyr deutes/that loue god and the
 fying to folow after hym to catche hym and to
 dryue hym out of thys realm. **But** lest ye shuld
 go by hym & fuore hym not from a tame beste
 he is couered with thes ſ tame bestes skinnis
 sum tyme with the law of the churche/and other
 whyles with the finges ceremonies (for so call
 the biss hoppes of Englod/the popes canō law,

*informa
Lign*

*the is
C. 1. 1. 1.
Lign*

& the ceremonies whiche the pope hath made
I beseech you noble men that haue bene brought
 up in huntynge and are now of the foxes fautores
 help at this tyme to catch this fox/ & I shall on
 ce let you haue a syght of hym & shall let you
 see how that they that wear the same mark in
 theyr crownes that he wereth/ do defend hym
 and hold hym still in the churche.

What say ye gentle men of the clergi/ to this
 for sayd argument/ Whosoever holdeth still the
 popes doctrine holdeth still the pope. but ye hold
 still the popes doctrine whils ye hold still the
 popes canon law the popes decretalles & decrees
 and the ordinances aboue reherfed that the
 pope made/ Therefore ye hold still the Pope.
What answer ye to this Whosoever holdeth
 still the popes doctrine holdeth still the pope?
 If ye graunt this/ what say ye to this/ But ye
 hold still the popes doctrine whils/ ye hold still
 his canon law/ and his ordinances / If ye an-
swer & say we hold not still the popes canon law/
for we say that the law thatt ye call the popes
canon law/ is the law of the churche/ and so we
take it and use it/ if ye say then that the canon
law is the law of the churche (so did doctor glin-
call it in Cambridge) every man may wel see
how that ye couer the fox with a tame bestes
skin. Then when ye say that the cannon law
is the law of the churche, answer of what churche

is the cannon law / the law of? Is it the law
of the churche of Englonde? If ye say that it is
the law of the churche of Englonde / then thys fo
loweth of your saynge. The popes churche of
Rome is gouerned with the ordinances aboue
reherfed / & the canon law is the law of the Po
pes churche / euen at thys houre then if the canō
law be the law of the churche of Englōd / the po
pis churche and the English churche ar all on cons
cernyng theyr ceremonies and law / and / then
in what thyng do they differ? Then if the
churche of Rome be a popishe / churche because it
is ruelede by the popes canon / law / and by hys
ordinances / then must the churche of Englonde
also be a popishe churche when as it is gouer
ned by the sam selflawe and ordinances whis
che make the churche of Rome a popishe chur
che / But the Pope is the hede of enery po
pishe churche / and by your sayng the churche of
Englonde is a popishe churche / therfor the Po
pe by your sayng is the hede of the churche of
Englonde.

Now seing that thes in conueniences folos
we of sayng that the canon law is the law of
the churche of Englonde / say no more that the ca
nō law is the law of the churche of Englōd / but
of / the churche of rome / for the law of Cristes chir
che, of whiche englōd is on part is the new testa
mēt & the old / that is to wit the doctrine that
the

Hyn
 the Prophetes/the Apostelles & Christ taught
 and not the canon law with the decrees and
 decretalles & the ordinances whiche popes of
 Rome haue made But if doctor glin commissa
 ri of Embridge with hys other canonisticall ca
 naanites will for all the inconueniences aboue
 reherfed hold still stisly that the canon law with
 the decrees & decretalles ar the law of the chur
 che of Englund / let them answer to a question
 or ij that i will propound / whether was the
 churche befor the law of the churche / or the law
 of the churche / before the churche / if ye say that
 the churche was befor the law of the churche
 was / then was theyr a tyme when the churche
 was lawles / But that is an vncōuenient / therfo
 re ye cānot say so / ye must theyr fore so say that
 either the law of the churche was made be fore
 the churche / or at the first tyme that the churche
 was. It folowethe then that when and whers
 focuer the most perfite churche was / that theyr
 was the most perfit law of the churche. But in
 Christes tyme and the Apostelles tyme and in
 the tymes of the holy martyres was the most
 perfit churche / therefore then was the perfitest
 law of the churche / then the law of Christes chir
 che / was in the Apostelles tyme all redy made
 & so perfit that no man could make any thyng
 more perfite / But the canon law was not yet
 made in the apoststelles tyme / theyr for the ca
 non law was not the law of Christes churche in
 the tyme of the apostelles / The word of god
which

which is the law of the churche lasteth for ever &
 is not changed/so that the churche of Crist at all
 tymes hath no other law but Christes word.
 ye say that the canon law is the law of the chir-
 che of England therfore ye say that the churche
 of England is non of Christes churche / in as
 myche as ye say that the law of the churche of en-
 glond is an other law then was the law of the
 churche of Christ & the apostelles tyme whiche
 was the true Christen churche. But if ye masters
 cōmunemissaries/will nedes call still the canon
 law the law of the churche/ what mean ye by
 the churche? whether mean ye the congregation
 of all them that are chosen to be saved or no? if ye
 mean so ye lie/for many that are in heven neuer
 knew the canon law/ if ye mean by the churche
 the Prophetes the Apostelles/ and the Euangeli-
 listes/ye lye for the canon law was neuer of
 theyr making/ if ye mean by the churche the pop-
 and them that are sworn vnto hym/ it is true
 that the canon law is the law of the churche. Will
 ye now comunemissaries that the law of the
 churche that is of the pope & hys shauelynges
 shall beholden still in England? if ye will so the
 I nede to resou nomore to proue that ye hold
 still the pope in England. If the churche signifi-
 a nother sort of men then I haue made mention
 of/tell me in your answer to thes my questio-
 nes and tell me who made the canon law if the
 popes of Rome haue not made it. Then this so-
 lution will not serue/that the canon law/is the
 law

Church

law of the churche / seing that it cannot be the
 law of any churche but of a popish churche for it
 is of the popes making. But if it wer granted
 that the canon law wer the law of the churche/
 yit ye can not deny but the traditiones ordina
 ces and ceremonies before rehersed ar of the po
 pes making. Then thys argument standeth vn
 solutede / whosoever holdeth still the popes do
 ctine holdeth still the pope / But ye hold still the
 popes doctrine / ergo ye hold still the pope / If
 ye answer we take them not as the popes cere
 monies & ordinances all thoghe we know that
 the pope hath taught them and made them but
 as the kynges ceremonies & ordinances / for the
 kyng hath commanded in a certayn proclamatiō
 that noman schuld from the tyme of that procla
 mation be so hardy as to call the ceremonies &
 ordinances that wer in the churche of Englonde
 at that tyme / the popes ordinances and cere
 monies but the kynges ceremonies and ordinis
 nances all thogh it wer out of all dout that the
 pope had made them & taught them But now
 ye gentle men of the clergi which was the caus
 of thys proclamatiō / answer me if it pleas you
 to a question or ii. If Francis the kyng of Fran
 ce shuld make a proclamation that all the nos
 ble actes and dedes of kyng Alexander the con
 querour / & all the actes of Sardanapali shuld
 be no more called and taken for Alexanders and
 Sardanapali actes and dedes but for hys de
 des shuld all the actes and dedes of Alexan
 der and Sardanapali be therefore the kyng of

King

at London
 1571

Nevertheless lyfe faythfull fory childer ye ha
 ue don the best that lay in yow to couer hym.
 For about seuen yere ago when men preched er
 nestl y agaynst the pope/and he with all hys or
 dinances was lyfe to bedryuen out of Englōd/
 a certain mā to set hym forward gathered toge
 ther out of plating and such other writers/what
 popes had made all the ceremōies that ar now
 in the chirche/and to euery ceremoni he assyga
 ned on pope or other/whiche thyng made the ce
 remonies begin to be less regarded then they
 wer be fore/Then ye feryng that they shuld be
 dryuē out of the realm with theyr father if they
 were taken for the popes ordinances/by your
 frendes ye procured & broght to pass/that the
 ceremonies whiche the pope made shuld no
 more be called the popes ceremonies/ but the
 fynyges ceremonies. And thys was sett vp and
 proclāed in euery marketh town. In doyng of
 whiche thyng as myche as lay in yow ye made
 the fying pope/ for if the popes actes and the
 fynyges be all on/ then is the fying the pope or
 ellis partner with the pope/. Whether say ye
 maketh the name of the pope/the pope/ or the
 popes actes and dedes. If ye say that the name
 of the pope maketh a pope then haue ye ma
 ny popes in Englund for theyr ar many that
 ar called popes in Englund which neuer the
 less hate the pope more then ye do/The name of
 the Pope maketh not thē the pop/but the actes

and dedes/of the pope/As not euery man that
 is accused of theft and called a thefe / is a thief/
 but he alon is a thief that dothe the actes & dedes
 of a thief/so it is not the name of the pope
 that maketh the pope but the popes actes & dedes.
Then it folowethe well / lykwys as he
 that layeth & assygneth to a tru man the dedes
 and actes of a thief maketh a tru man as myche
 as lyeth in hym/a thiefe/ so ye gynyng & layng
 to the fying the actes & dedes of the pope/as my
 che as lay in yow made the fying the pope/Call *roundly*
 ye theyr for no more the popes canon law / the
 law of the churche of Englōd/call no more from
 henceforward the popes ordināces the fynge
 ordinances for fere of it that foloweth. It is
 playn then that ye hold still the popes canō law
 and thoghe ye haue baniss hed hys name for a
 face/that ye hold still hys bookes and hys ceres
 monies. Then answer me to a questiō / Ar theyr *fray*
 not many thynges in Johan frithes bofes/that
 ar both good and godly and agreyng withe the
 word of god? And then tell me why haue ye cō
 demned all hys bofes for heresi and the reders
 of them and ~~haues~~ of them for heretykes for *heaters*
 not mo then ij or thre hereses euen after your
 iudgment/ seing theyr ar so many other godly
 thynges that ar no heresi/ If ye say thoghe ther
 be many good thynges in hys bofes what nes
 de Christen men to sek out good thynges out of
 an heretikes boof/seing theyr ar bofes inow be
 C syde

syde and ther for/ we burn the heretikes bokes
 with the heretikes/ lest the heresi that the hereti-
 kes taught shuld sprede by the meanes of the bo-
 kes/ for as the voice of an heretike hearde man-
 feth heretikes so the bokes of an heretik red man-
 fe heretikes/ & therfor we burn the on with the
 other/answer me to thys/ the pope is both an he-
 retik and a traytore as theyr is non of yow all
 that will deny/ then how happeneth it that whē
 ye bānished thys heretik/ that ye burn not hys
 bokes as well as other heretikes bokes/ I know
 no other caus but that ye fauored them for your
 fathers sake/ Well then as the bokes of a zuing-
 glian heretike had and red make a zuinglian he-
 retik/ so the bokes of a popishe heretik/ had and
 red make a popishe heretik/ But all ye biss hops
 pes of englōd that ar canonistes & all ye byss-
 hoppes cōmissaries haue and rede the bokes of a
 popishe heretik that isto wit the canon law that
 the heretik pope made / ergo my lordes ye and
 your cōmissaries ar all heretikes / As ye iudge
 mat. 7. 12 other mē so shall ye be iudged/ Morouer as he-
 retikes bookes ar the sede that heretikes cum of/
 so popishe bokes ar the sede that papistes cū of/
Then he that will not burn heretikes bokes but
 will mātein thē will that theyr shall be many
 heretikes/ euen so they that will not burn the po-
 pes bokes but wil mainteine thē will that theyr
 shall be many papistes/ ye do so/ therefore ye wo-
 ld that theyr shuld be many papistes/ as it is the
 moste

moste proper ad peculiare werk of a perfitt beste
to engēdre a nother lyfe in fynd vnto hym self.

What do ye gentle men of the clergi ye haue
not yit soluted thys argument / ye hold still the
popes doctrine ergo ye hold still the pope/euen
hym that the fying wold haue dryuen out of eng
glond. | If ye answer.

The popes doctrine that is contrari to the
word of god is the pope that the fying wold haue
driven out of england / but the ordinances ab
oue rehersed ar not contrari to the word of god
therfor we hold not still the pope that the fying
wold haue driven out of england. To thys an
swer / i say that the finges hyghnes goyng ab
out to delyuer hys subiectes from the bondage
of the pope and inten dyng to driue out of hys
realm / abbottes priores nonnes monkes and
freris which occupied the most part of hys rea
lm and proposed to set ryght Christen men in
theyr places / as por mennes sonnes / to be after
ward preachers of the word of god / blynd laa
me / and other pore Christen folk / intended su che
athynge as all myghty god dyd when he delya
uered the chylder of Israhel from the bondage
of pharao / and droue out the chanaanites of the
yr lande that the true Israhelites myght haue
thair land and succede them.

But allmyghty god gaue thys commandment
vnto moyses the guyd & delyuerer of the Israheli
tes out of egypt / & all the chylder of Israhel thus /

Leuit. 18. 1-6 After the coustom of the land of Egypt where
 as ye haue duelt shall ye not do. And after the
 maner of the land of chanaan into the whiche
 i shall bryng you / shall ye not do, and in theyr
 most lawfull wayes shall ye not walf / ye shall
 do my iudgementes / and my commandmentes
 shall ye kepe in the lorde your god / Do not thos
 thynges that they haue don whiche was before
 you / sefe in the xviij. of Leuitici and thes wor-
 des shal ye synde. So learned men whom the
 kyng apoynted to delyuer hys subiectes from
 the boudage of the Romish Pharao the pope /
 ought to haue sweeped the churche & dryuen quite
 out of it all that euer any pope had made / and if
 that Christes churche could not haue ben ruled
 and ordered Christenly inoghe by the doctrine
 of Christe wher with the primatiue churche was
 only gouerned then myght you haue gon abega-
 gying to your father the pope otherwys called
 Antichriste desyryng hym to let you haue sum
 of hys ceremonies to gouern Christes churche
 with all / which with out them were not able to
 stand. The law of the gospel is a more perfit law
 for the Christen / then the law of Moses was for
 the iewes. But the iewes neded no other law
 nor ceremonies then the law of Moses / then
 the Christen men nede no other law (as tou-
 ching theyr soules) but the law of the gospel.
 Therfor if the canon law and the ceremonies as
 boue rehersed were all at the deuyl from whence

ce they cam the chirch of Christ myght be agrea-
dele better gouerned then it is now gouerned/
or ellis was the churche in the apostelles tymes
but euell gouerned/which knew not on of thes ce-
remones that ye haue in the churche at thys day.

Now haue we shewed yow by the example
of the scripture/ that thoge the ordināces of the
pope had ben lawfull / that ye ought not to haue
holden them. Howbeit i shall proue the popes
ordinances whiche ye hold still/ ar as myche cō-
trari to the scripture as is light to darfnes and
Christ to Beliall/let us therfor examin the chese
and most laudable ceremonies as ye take them/
with y^e touch stone of the word of god. [Is the
crepyng of the cros agreyng with the word of
god? what soeuer ye say/i say nay/& thus will i
proue it. In crepyng of the crosse ye worship the
cros but the worshypping of the crosse is cōtra-
ri to the word of god therfor the crepyng of the
cros is cōtrari to the word of god. If ye say that
in crepyng of the cros that ye worship not the
cros/i shall proue yow fals lyers not only by the
autorite of the scripture but also by your own wo-
rdes that i haue writen & by your own confessi-
on. To worship/as i will proueit by the autorite
of the word of god / is to bow to any thyng. to
fall down before any thyng/to fuele/or with res-
uerent behauour to kys any thyng/for so betofe
neth the latin word adoro/ & the grek worde
προσκυνω whiche word signifieth to kys/ Here

Ceremonie

crepyng
of the
cros

to worship

Regum 3. cap. 19. Derelinquam mihi septem milia virorum in Israel quorum genua nō sunt incuruata ante Baal & omne os quod non adorauerit eum osculans manum. I will leue vnto

Kmg. 19. 18.

me seuen thousand men in Israel whose knees haue not ben bowed besor baal/and euery mouth which hath not worshipped hym kysing hys hand. ye may se that to knele or to bow be fore an image or a idole is to worship it/and that ly fewis that to kys a image or an idole is to worship it for here the scripture sheweth the maner of worshipping/ wherby wemay know who worshippeth and who worshippeth not/ If ye require more scripture/ to proue that to fall down and to bow before a thyng / is to worship it/ here what is wryten in the x. chapter of the actes of the appostelles/ when saynt Peter cam vnto Corneliū Cornelius as soun as he saw hym Procidens ad pedes adorauit eum/ fallyng down at hys fete worshipped hym. It is als

*Act. 10. 25.
26.*

*Reu. 22. 8. 9
& 19. 10.*

so write in the 22. chapter of the reuelation of Iohan. how that the angel wold not suffer Iohan worship hym/ in thes wordes/ And after that i had heard and sene/ i fell down before the fete of the angel to worship hym whiche shewed me thes thynges/ And he said vnto me/ se that thou do not so/ for iam thy felow seruant &c. worship god. Now may ye evidently perceyue that by thes places of scripture that to kys an image reuerently / to bow to an image

or

or before an image or to knele to it or to any such thing is to worship it. But ye knele to the cros and before the crosse/ ye bow to the cros and kisse the crosse/ therefore ye worship the cros in crepyng the cros as ye call it/ But sum of your pers aduenture/ possessed with the spirit of the deuyl/ whiche fyndeth out euer excuses and defence for hys seruice idolatri/ will answer to me/ as the hethen answered the old Christen men/ when they blamed them for worshipping of gold and syluer/ that ye worship not the image of the crucifix but Christe hym self that the image representeth/ To this excuse I make this resone. To kisse the cros it self is to worship the cros it self but ye kysse the crosse it self/ ergo ye worship the crosse it self. But if this reson be not stroug inoghe/ I shall proue with an other place of the scripture besyde the iii. above rehersted that / to worship before any thing is to worship the same.

It is writen Luke the iiij. that the deuyl sayd Luke 4.14.15. vnto Christe.

All thes thynges shall be thyne/ if thou falslyng down wilt worship before me / And Mattheu thew tellyng the same history sayeth I will gyue the all thes thynges if thou wilt worship me / Then if Luke and Mattheu write all on sence and differ not in rehersyng of the history then is it all on thing to worship before a thing and to worship a thing.

The grete word
E iij that

that is turned in to englis he before is more pla
 yn then the ēglis h is / for ἔμπροσθεν besyde before/
 betokeneth in amannes syght or before ones fa
 ce / well ye worship before the cros / ergo ye wor
 ship the cross. Moreover if that worship
 pyng before an image / be not the worshipping
 of an image / whi haue ye commanded that no
 man shall set any candel before any image sa
 ue only before the crucifix / when as the peple
 myght answer to thē that accused thē for worsh
 ippyng of images / whē they set cādelle before
 re images & kneled before images / we worsh
 hip not the images we set candelles in the
 honor of the sayntes that the images do repræ
 sent & not in the honor of the images / If thys
 excuse be not allowable / then is not your excuse
 allowable when ye say we worship before the
 cross but not the cross. Ye hold still that the sayn
 tes in heuē ar to be worshipped / but ye hold that
 no images may be worshipped sauyng the ima
 ge of christe crucified / whiche comunly is ether
 of gold or elles of syluer & gilded with gold /
 What a dryuyng away of idolatri is thys to for
 bid the worshipping of images of tre & stone &
 to cōpell men in payn of dethe to worship imas
 ges of syluer & of gold? As thogh the scriptur
 re allowed golden images & syluer images to
 be worshipped / May the scripture reprove th
 euen the goldē images in thes wordes. The ima
 ges of the hethen ar gold & syluer the workes of
 men

mēnes handes all they that make thē/be lyf thē p/al.ms. 45.
 & all they that trust in thē. I haue proued now -8
 by sufficient witnesses of the scripture/ that to
 worship before an image is to worship it. ye
 worship before the image of the crucifix ergo ye
 worship the image of the crucifix / If ye deny
 still that ye worship the cros or the image of the
 crucifix / i will proue yow liars by your oune
 wordes whiche ye haue bothe sayd / & intend to
 say agayn / Tell me what do ye syng and say on
good friday when ye crepe the cross and the pe
ple crepyth after yow : Synge ye not / *Crucem*
tuam adoramus domine lord we worship thy
cross. And that all fals excuses shuld be holden
 out / that ye say not / that by the cross ye mean
the passion of Christe / it is writen in your ordi
 nari rubrike / *Deportetur crux per medium cho*
ri a duobus sacerdotibus. ubi a populo adoretur.
 Let the cross be born thorow the quere by ii pre
 stes / that theyr it may be worshipped of the pe
 ple / Can ii prestes cari the passion of Christ in
 theyr handes / i trow nay. Seke then sum other
 shift for thys will not serue. Bethys tyme ye cā
 not deni but that ye bothe worship images and
 compell other mē to worship them also. whiche
thyng i shall evidently proue that it is as cons
trari to the scripture as antichrist is to Christ.
And thus will i proue it. If it be not lawfull to
 make an image and to haue an image / it is not
 lawfull to worship an image bad an made. But Exo. 20.4
Leu. 26.1.2
Deu. 5.8

the scriptur forbyddeth to make images and to
haue images then muche more it forbyddeth to
worship them/ Here the places of the scriptur
re whiche forbid the making & hauiing of imas

Exod. 20. 4 **ges** Exod. xx. Thou shalt make the no grauen
Leu. 26. 12 image &c. Leu. 26. 12. I am your lord god. ye

shall not make yow a similitude of a god/ or a
Deu. 4. 15 grauen image/ Deuteronomi. iij. ye haue sene
-19 no likenes in that day that the lord spak vnto

yow in oreb from the middes of the fyre/ lest ye
perchance deceyued shuld make vnto yow a gra
uen lifnes/ or the image of a man or a woman
or the lyknes of bestes of the erth &c. Deuterom

Deu. 27. 15 **nomi** xxvj. Cursed be the man that maketh a
grauen or a casten image/ the abomination of
the lorde/ The wis man in the xij. chapter cur
seth both the image and the image maker/ If
thys be the scripture and the word of god that
i haue rehersed/ then must ye nedes grant that
it is not lawfull to make an image/ or at lest that
it is vnlawful to make an image/ and after that
it is made to worship it/ If that ye grant either
of thes ij as ye must nedes do/ that it is forbyde
den by goddes holy worde either to make imas
ges or to worship images that ar made/ ye cā
not deny but that ye be damnable doctores/ &
eruest seruantes to the deuel/ whiche bothe worf
hip images your selues as ye testifi in your sero
uice/ & compell the pore peple against theyr con
sciences to worship images. & commit idolatri
for

for your pleasure. If ye say the scriptures befo-
 re rehersed forbid to make the images of fals
 goddes as of Iuppiter & of Mercuri & suche o-
 ther/ & to worfhip them/ but they forbid not to
 make the image of Christ & to worfhip it. This
 sayng is as fals as god is treu for god sayet deu.
 v. in the second commandment / Thou shalt
 make the no grauen image nether the lykenes of
 anythynges whiche ar in heuen aboue & whiche
 ar in the erthe benethe/ & which ar in the was-
 ters vnder the erth thou shalt nether bow to
 them nor worfhip them/ Now tell me whether
 Christe is in heuen or no/ if he be in heuen/ as
 ye cannot deny but he is the it is forbydde by the
 scripture to make any lykenes of hym and to worf-
 hip it & to bow to it for the word of god sayeth
 thou shalt make the no lifnes of anythyng that
 is in heuen aboue nether shalt thou worfhip it
 nor bow to it. But ye make the image of Christ
 which is in heuen/ & bow to it & worfhip it ther-
 for ye do openly contrari to the open word of god/
Therfor ether condemn & scrape out the second
 commandment or ellis leue of the crepyng of the
 cross & the worshipping of the crucifix in bowing
 to it & in knelyng to it. For the crepyng of the
 cross & the second commandment of god can no lon-
 ger agre together.

But i wil conclude this mater with an argumēt
 not easi to assoyle/ If it be vnlawful to fall down
 to worfhip the better and worthier thyng / it
 is myche

Deu. 10.

Deu. 10.

Deu. 10.

For. 10.

my

is myche more vnlawful to bow to fall down to worship the wors thyng and the vnworthyer/ thyng. Saynt Peter saynt Paule the āgel that shewed Johan hys reuelation ar better & mor worthy thē the image of the crucifix that ye call the cross But if they were here all to gither it were not lawful to worship them Actorum x. & xiiij. Apocalyp. xxiij. ergo mych mor is it vnlawfull to bowe to fall down to worship the image of the crucifix/ And yit ye say that ye hold no popish ordinances contrari to the word of god.

Reu. 19. 10
& 22. 8. 9

¶ *Endit*

Is the coniuryng of salt & water to dryue deuilles a way/ & to heale all syknesses/ & to take away synnes agreyng with the word of god? ye will answer me in ēglissh that ye make not your hallywatter for any suehe intent but only to be a remembrance of Christes bloud/ but on sonday ye will answer me in latin that ye make it to dryue away deuellis/ to heale all syknesses and to purches forgyuenes of synnes. Your answer is prynted & it is sayd euery sonday in euery parishe chirche of englond/ in thes wordes/ *Immensam tuam clementiam omnipotens æterne deus humiliter imploramus &c.* All myghty es uerlastyng god/ we hūbely besech the that thou wold witsafe with thy holinis/ to bliss and make holy/ thys thy creature of salt/ whiche thou hast gyuen to the vse and profit of man fynd/ that it may be to all them that receyue/ it helth of bothe body and soule/ And the cherm that ye
say

say ouer the water euery sūnday is thys O crea-
 atur of water i coniure the in the name of alls
 myghty god the father and in the name of Jesu
 Christ hys son/that thow may be coniured was-
 ter to cast out deuelles & to put away syfnesses.
 &c. If ye say not thes wordes as oft as ye make
 hally water/let me be hanged drawen and qua-
 teredras a traytor to all myghty god & to my es-
 uē christen. How happeneth thys ye gentle mē
 of the clergi that ye say on thyng in latin and an
 other in enhlishe? If any man speak agaynst
 thys yow: witched water/ye defend it in the pul-
 pit and say that yemake it to be a remembrance
 only of christes blode/and not to dryue deuelles
 away and to be helth of both body and soul/and
 on the sōnday next folowynge ye say in latin that
 the peple shuld not perceyue your clofed lying
 that ye make it to dryue deuelles a way & to be
 helth of both the body and the soul / Ye crafety
 canonistes/ye play with hally water/pope Alex-
 anders doughter/ as a certayn canonist agētle
 man of the chirche did with an hore of hys. He
 occupied hys hore very long and sum began to
 spy hyr/ He then^r willyng to hold hys hore still/
 cut hyr hare and made hyr a scolares short gōw
 and so he went up and down in the town withe
 hyr and noman suspect hyr / neuer the less he
 was a very hore and hyr patron lay with hyr
 euery nyght. So dyd ye long abuse thys fore-
 sayd popes doughter/but as soun as your forni-
 cation

46
eation was spokē agaynst in the pulpit/ye chan-
ged hyr apparel & put on hyr the signification
of christes bloud/ on the day that is to wit when
learned mē was by yow & hyr/ & spake agaynst
yow/ & on the nyght when lerned men were a-
way/ in the præsence of a few blynd old wyues
ye abused hyr as ye had wont to do. Double ad-
vouterous generation/ both in the body & in the
soul/ Now let us examin. your gentle woman &
play the proctores of cambrydge. till we have se-
rched hyr out what she is. No man arerh any
thyng of god but it that he beleueth possible &
may well be/ ye ar of god that salt may be unto
yow & to all them that receyue it saluation of bo-
dy & soul/ ergo ye beleue that it is possible and
may wel be/ that salt may be saluation to all thē
that receyue it/ But salt is an other thyng besyd
christe and ye beleue that men may be saued bi
it/ ergo ye beleue that theyr is or may be an o-
ther sauour or saluation besyde christe / I will
not suffer yow lyghly to slip a way frome with-
out an answer ye say to god allmyghtry/ grant
us that thys salt may be saluation or helth of
body and soul to all them that receyue it.

xpnee
Beleue ye that it that ye ar is possible or im-
possible/ If it be impossible/ ye be wise prayers/
If ye beleue that it is possible that ye ar/ then
beleue ye that it is possible that salt may be sala-
uation of both body and soul/ But seing that
theyr

theyr ar no mo partes of aman but hys bodys
and hys soul/ & christe can do no more to aman
but to hele bothe body and soul/ and yesay that
it is possible that salt may hele bothe body and
so l. then it foloweth that ye beleue that your
conured salt may do as much as christe.

And if hys be not an heresy / to say that it is
possible that salt may do as much as our redee-
mer and sauour **YESVS CHRIS**
both god and man can do/ what is heresy? Now
at lengthe thankes be vn to god we haue found
out the right heretikes. let them that haue au-
torite to punish heretikes / loke vpo them that
hold thys damnable opinion.

Heretike

Tell me ye bald shauen shepe / whiche haue
the popes mark in your crounes / how happen-
eth it that ye be wery of christes saluation that
ye pray the father of heuen to make yow ano-
ther sauour of salt / Bathe christ at any tyme dis-
poynted any of yow or any other man that trust-
ed in hym / that ye desyre the father to make
an other sauour of salt?

If he be a sufficient sauoure alon & disapoynted
at no tyme th^t that trust in hym / what nedeye
desyre the father that salt may be helth of body
& soule? let them that vnder stand latin cum the
next sonday to the chirche wh^{er} the prest maketh
hally water & they shall besur to heare the prest
desyrnge the heuenly father that salt may be sal-
uation

uation and helth of both body and soul to all the
 that/ receyue it/ But lest ye shuld escape i will
 proue yow open idolaters by thys your prayer
To whom soeuer ye gyue the properti of god/
the same ye make god/ as the chylder of Israel
made a godd of the golden calfe when they sayd
that it brought them out of egypt/ for non but
god could. delyuer them thorow the rede se from
Pharao and the aegyptianes/ and so they gaue
to the calf that was deu to god. But ye gyue
the property of god vnto salt ergo ye make a
god of salt/ I proue thus that ye gyue the proa
perty of god nuto salt/ The peculiar and alonly
property of god is to be helth of bothe body and
soul/ and that gyue ye vnto salt/ ergo ye make a
god of salt/ then ar ye damnable idolaters. If
ye excuse your coniuryng of the deucl out of salt/
water/ fyre/ and wylow boues/ and say we ar
the successors of the apostelles/ nay theyr apes/
the apostelles fest out deuclles why may we not
also cast out deuclles as the apostelles dyd? I an
swer with thys questiō/ The apostelles. anoynt
ed syf mē & prayed ouer thē & they restored thē
vnto theyr helth agayn. How happenethe that
among athow sand that ye anoynte/ that ye res
store not on to hys helth agayne? It is to be
thoght that / the deucl setteh as mych by your
coniuryng of hym away/ as he set by the coniu
ryng of the seuen sonnes of the hye preste sceua/
whiche was coniures/ rede what luke writeth
 of

Exod. 32.4

To the

fals
fyg
war
Rox

Act. 19.

49
of them Act. 19. chapter But certayn of the runnegate iewes that were coniures/ tof in hand to call vpon the name of the lord I E S V ouer them that had eucl spretes sayng. We coniure yow by I E S V S that Paule preacheth. for they that did that wer seven sonnes of sceua the hye preste. But the eucl spret answered/ and sayd I know Iesus & Paul also/ but who be yow? And the man that had the eucl spret ruffhed vpon them/ and ouercam them and had the hyer hand ouer them/ so that thei fled away out of the hows naked & wounded / Belyke the deucl setteth as myche by your coniuryng which ear the seven sonnes of the hye preste of thys tyme the pope/ that is to wit cardinalles archebisschoppes/ bisschoppes/prestes/ monkes/freris and channones/ as heset by the coniuryng of the seven sonnes of sceua the hye preste of the iewes for i neuer heard tell that thes thousand yeres that ye feste on deucl out of any thyng that ye coniured yit/ It is lyke also that the deucl hauyng the hyer hand ouer yow / pulleth the heare of your crouces as many as ar coniures and ar the hy prest the popes sonnes/as he rent the clothes of the other hye prestes childer & wounded them well by thys mark may we be suer to know a coniurer and on of the popes sonnes that hath vnlu fely foughten with the deucl. To mak an end of thys mater ye say to salt sis salus mentis & corporis be thow helth of body and soul & the scripture

pture sayeth of Christ/ nec est in alio quoquā salus theyr is helth in no other/ Now can ye not say but that ye hold mo popish traditiones contrari to the word of god then on.

Leua
du. the
and sal-
the fu
quid
anulig
Is the takyng away of the on half of christes supper frō the lay men agreing with the word of god: i think it is not. For theft & sacrilege is contrari to the word of god/ And the takyng away of the on half of the supper from the lay peple is theft and sacrilege/ therefore the takyng away of the on halfe of Christes supper from the lay peple is contrari to the word of god. Thus proue i that the takyng away of the halfe of christes supper is theft & sacrilege/ Theft is the takyng away of it that belongethe to an other/ as gaynst the auners will/ Sacrilege is the takyng away of an holy thyng frō them that it is dew to/ agaynst theyr willes. But ye take from the lay peple agaynst theyr willes/ the half of the sacrament which is dew vnto them/ Therefore ye commit theft and sacrilege. If ye deny that the half of the supper that ye tak from them is dew vnto thē/ by what autorite claym ye the hole supper that is bothe the partes of the sacramēt If ye say by the autorite of the scripture whiche sayeth/ take & eat thys is my body/ & drynk yow all of thys/ was thys spoken & cōmanded to yow and the apostelles a lone/ or it was spoken and con:manded vnto all christen men If ye say that it was sayd and cōmanded to yow alon/ and to the apostelles thē do ye the lay mē great wrong whiche

whych compel the lay men in payn of deth to receyue the half of the sacrament / which wer not commanded of christe to receyue it / If that thes wordes take and eat / and drynk ye all of thys cup / were as well sayd vnto lay men as to prestes then tak ye away from the lay men as gaynst theyr willes / it that is dew vnto them /

But to do so is to play the theues and churche robbers / theyr for to take away from the lay peple the on half of Christes supper is theft and churche robbery. But theft and churche robry is contrari to the worde of god therfore it is contrari to the word of god to take the on half of the sacrament from the lay peple / If thys reson be not strong inoghe here an other / Whoso euer putteth any thyng to the ordinance and cōmandment of god or taketh anythyng from it / synneth dedly / Deuteronomi iiii. Ye shall put no

addition
good wo.

thyng to the word that i speake vnto yow / nether shall ye take anythyng from it. If it be dedly syn to reprove & disanul amannes testament that is once approued / or to take any thyng fro it / myche mor is it dedly syn to take any thyng away from the testamēt of Iesus christe which the father of hēuen hath allowed. Galat. iii. But

Deu. 42.
Ex 12:32.

ye takyng away from the lay peple bibite ex hoc omnes drynk ye all of thys / that is the sacrament of christes blode / take sum thyng from the word of god / & māgle & minishe the last will of our sauour Iesu christe / & scrape out apart of christes wil whiche was that al mē shuld drynk

Gal 3:14.15

math. 24

27

blissed cup/ therfor in takyng of the sacrament
of christes blode from the lay peple ye syn dedly.

Bible and
Paraphrase
If a man had ij sonnes a preste and a layman/
the preste is with hys father at the makyng of
hys testament / and the layman is away/
the father departeth and commandeth both the
lay man and the priest/to do on thynge & to res
ceyue on thynge/the testament is allowed/ now
whether doth the prest the lay man wrōg or no
if he will not let hym receyue the hole thynge
that hys father willed hym to receyue or no? **Ye**
se by thys similitude that seing that ye prestes
ar our brethern/ and not masters aboue us and
ar all clyf bound to kepe christes hole will/ that
ye haue no autorite to defraude us & tak from
us that our sauour chyste hath commanded us
to receyue/and wold that we shuld take. **Is it**
marke
agreing with the word of god that a prest may
say mes and receyue the sacrament for a lay mā
and to teache that the prestes receyuyng of the
sacrament deserueth forgyuenes of synes or at
lest is profitable for lay men and for the soules
departed? I thynk nay. **Haue** ye any text in all
the hole scripture wherby ye cā proue that a lay
man may not as well receyue the sacrament for
a prest as the preste may receyue it for a laymā/
If ye haue any lay it out/ **If** on lay man can not
receve the sacramēt for an other lay man & the
yr by. win hym forgyuenes of sinnes/a preste cā
not receyue the sacrament for a lay man & the-
yrby

yrby deserue hym forgyuenes of synnes.

For as on chryste man cannot be christened for
 an oher/on cannot be confirmed for another/on
 cannot be confessed for an oher/on can not res
 pent for an oher/ on can not take orders for an
 oher/on cannot be anoynted for an oher/ on cā
 not be maried for an oher/ so cannot a chrysten
 man receyue the sacrament of chrystes body and
 bloud for another/then if the preste be a chrysten
 man he cannot receyue the sacrament for a lay
 man. If a lay man labored sore from xiij of the
clof to six / and at six of the clof hys supper wer
redy / iax if the lay mā wer sore hungre and thur
sty / if the parish preste shuld eat the laymannes
supper from hym and drink vp all hys drynk from
hym wheter shuld thys prestes eatyng & drynk
fyng quenche the laymannes hungre and thirst
or no / proue that list / i thynk nay. So if the lay
 man haue a great hungre and a thirst to be con
 forted and streyngthened in hys faythe by the
 receyuyng of the sacrament / shal the prestes res
 ceuyng of the sacrament comfort the laymans
 nes soul and certifi hys conscience that hys syn
 nes ar forgyuen by the bloud of chryste / I trow
 nay for ellis but a litle / If that the prestes recey
uyng of the sacrament comfort mennes conscis
ences more then if the laymen shuld receyue it
theyr selues / what nede sif mē that ar lyke to dye
to haue the sacrament brough vnto them when
as the prestes receyuyng of the sacramēt / in the

¶ In chyrche

church com forteth as well the lay mannes soul
 after your opinion / & calleth to hys remembran
 ce the passion of christ / so well as thoghe the la
 y man had receyued it in hys hous hys own self?
 We hold that the receyving of the sacrament of y^e
 prest helpeth more the laymen both dede & quif
 then theyr own receyving / let us tri this with ex
 amples / reason / & scripture. As all myghy god
 ordered the pasouer of the iewes & the eatyng
 of theyr easter lambe / for a remembrance of the
 yr deliuerance from the scourgyng angel / and
 from the bondage of Pharao / so chryst the son
 of god bothe god & man ordered hys supper to
 be receyued of all christen men that they shuld
 call to remembrance the passion of christe / & the she
 ddyng of hys most precious blode whych haue
 delyuered our soules out of the bondage of the
 spirituall pharao the deuyl. As the prestes and
 the lay men of moyses law were all elyf bound
 to kepe the feste of theyr pasouer / and to thanke
 god for theyr delyuerance from the scourgyng
 angel and from the bondage of Egypt / and the
 prestes could not by the law of god gyue but the
 half of the lambe to the lay peple / so among chri
 sten men the lay men ar as well bound to kepe
 theyr easter & to call to remembrance the deeth of
 christe / & to gyue thanks for theyr delyuerance
 fro the deuyl as the elders of the new testament
 ar / seying that they haue receyued lyke profit of
 christes deeth and passion / And so the elders ca
 not by the word of god saye the on halfe of the
 supper

supper frō the lay peple. As god wold not alwo
it that in the old testamēt / a prest shuld eat the
ester lambe for a lay iew / so will not god allow
it in the new testamēt that an elder that ye call
a prestess hall take the sacramēt for a lay mā. As
an C. yeare after that the chylder of Israel was
delyuered from the scourgyng angel & frō the
bōdage of Egypt / a preste of the iewes could not
deserue the delyuerance of the laymē by eatyng
the ester lāb whiche was delyuered an C. year be
fore / so the elders of the new testamēt / cānot de
serue the delyuerance of the laymen of the new
testamēt that isfore gyuenes of synnes by theyr
receuyng of the sacramēt of christes body and
bloud / seing aboue xv. hūderd yere ago all the la
ymē that be leue in christ was delyuered frō de
the the deuel and dānaciō / as paul to the Heb.
in the x. chapter doth playnly testifi in thes wor
des / with on ablation and nomo he made perfite
for euer all thē that ar sanctified & ordered to be
sāued. Thē cannot the preste by the receuyng of
the supper of christe deserue our forgyuenes of
synnes and our delyuerance seinge that our des
lyuerance is so lōg ago past / and christ ordered
not hys supper to deserue our delyuerance from
the deuel / but to be a remēbrance of our deliue
rance frō the deuel and to gyue god thankes for
our redemption and delyuerance.

If that ye hold stily still that the prestes res
ceuyng of the sacrament deserueth for the lay
mē both alyue & departed forgyuenes of synnes

or any maner of help for them / bryng out on title of the scripture to proue it with all / If ye can bryng no scripture / ansuer to thys question /

note well

Whether is it a cōmandment of god to all chris-
sten to receyue the sacrament or no. Either it is
a commandment or no commandment / yf it be
no commandmēt then ar not laymen once in
the year bound to receyue the sacrament / nether

celestiall
communi

ar prestes bound to ~~say~~ mes / If that it be a com-
mādmēt / How cā a prest deserue in doying that
for a layman / that he is bound to do for hym self?

If it be a comun commandment to all men / to
receyue the hole sacrament / god will not allow it
that on man shall fep the commādmēt for an
other / but will require the fepying of the cōman-
mēdt / of eueryon of our selues. For if god wold
allow the fepying of the commandment / of on
man / for an other man / then neded no ryche
men / were they neuer so deuylishe go to the de-
uel for not fepying the commandmēt of god / for
then yf prestes myght fep the cōmandmentes
for laymē / & deserue thē forgymenes of synnes /
they myght hyre prestes to fep the commands-
mentes for them that they myght lyue lyk deu-
les and dye lyfe sayntes and haue euerlastyng
lyfe / But now let us se what the scripture say-
eth concerning thys / that on man may receyue

Gal. 6. 7. 8

the sacrament and fep the commandment of
God for an other / What soeuer a man soweth (sa-
yeth the scripture) that shall he reape / The self
scriptu

scripture sayeth he that soweth skarsely shal' 2 cor. 9. 6
 reape skarsly/ of the whych places igatherthae
 he that soweth nothyng shall reape nothyng
 Then i reson thus/ when the prest sayeth mes &
 receyue the sacrament/ the lay men that ar a
 lyue and the soules departed sowe nothyng/ for
 the preste/ sowe the alone/ then shall neither the
 ded lay men/ nor the quif/ reape any thyng/ that
 is/ shall receyue no reward of god for the pres
 stes sayng of mes and receyuyng of the sacra
 ment for them/ for if the ded and quif shuld ha
 ue profit by the prestes receyuyng of the sacra
 ment/ when they receyued it not theyr selues/
 then shuld they that sowed nothyng/ contrari
 to the scripture/ reape som thyng and haue a re
 ward for doying nothyng. More ouer as the sy *in ch 25*
 ue folys he virgines could get no part of the fy *Math 25. 8*
 ue wise virgines oyle. whē the brydegroom cam *9. 10.*
 so they that do no god workes theyr selues/ shal
 haue no parte of other mennes good workes/
 Then if the mes and the receyuyng of the sacra
 ment be a good work they that say not mes theye
 selues or receyue not the sacrament theyr sel
 ues/ shall haue no part nor profit by the sayng
 of mes or receyuyng of the sacrament of other
 that say mes and receyue the sacrament/ How
 say ve also to thys reson It that a preste cannot
 do for hym self/ that cannot he do for an other.
 But by receyuyng of the sacrament he cannos
 deserue hym self forgyuenes of synnes/ then can
 D v he

he not deserue forgyuenes of synnes by receyuyng of the sacramēt for other/ as for laymē & for the soules departed. That he cānot deserue forgyuenes of synnes for hym self in receyuyng the sacramēt/ thus i proue it. the prest that is re dy to receyue the sacramēt before he take it/ is e ther agood mā & the seruāt of god & harhe hys synnes all forgyuen/ or he is an euil mā & the ser uant of the deuel/ & hath not hys synnes forgyuē. If he be agood mā before he receyue the sacra mēt & be the seruāt of god ad haue hys synnes forgyuē/ then by receyuyng of the sacramēt/ de serueth not hym the forgyuenes of hys synnes/ for hys synnes was forgyuē before er he recey ued the sacramēt. If the prest a litle while befor e he receyue the sacramēt be an euil man and the seruāt of the deuel and haue not hys synnes forgyuē/ and so receyue the sacramēt he deserue th by vnworthy receyuyng of the sacramēt/ the iudgmēt & wrathe of god & no forgyuenes of synnes but more ponyshment for hys new syn.

Then what is here to spare for the lay peple & for the soules departed? If it be true that whē a lay mā gyueth a preste ii pence or agrote to say mes for hym/ & to receyue the sacramēt for hym al that the preste deserueth for receyuyng of the sacramēt is the laymānes deseruyng/ when the preste is a hor monger & a dedly synner/ as ma ny on be/ then the prestes deseruyng of the. wra th of god for vnworthely receyuyng of the sa crament

crament for the layman/ must nedes be the lay
 mānes deseruyng/ and so byeth he with hys mo
 ny the wrath of god/ Almyghy god saue me 1 Cor. 11. 28
 & all christen men from such merchandise. Will
 ye yit say still that ye hold no traditiones of the
 pope contrari to the word of god? Say ye that
 it is agreyng with the word of god/ or not cōtra
 ri to the word of god/ that all the Psalmes that
ar song in the churche/ that all the Messes that
ar sayd in the churche/ shuld besong and sayd in
the old popes mother tonge whiche the peple
of englōd doth not vnderstād/ i will proue it cōs
trari to the word of god though al they that ho
ld on the popes syde wold defēd it to be godeād
lawful. It is a wōderful thyng to se how that
ye blynd byss hoppers pētēd to hate the pope/ &
yit loue so well hys workes and hys dedes that
in all thynges ye folowe hym. as nere as is possi
ble on mā to folow an other. The pope shaueth
hys hede broder thē the comū sort of prestes do
and hath a distinct fynde of aparel frō all other
christen men also/ and will be refened hyer thē
hys other brethern that ar ministers of the wo
rd of god as well as he is/ and that cōtrari to the
word of god whiche maketh al the aposteles of
lyke autorite and not on aboue an other and so
do ye The pope forbyddeth to
eat flesshe many tymes in the year as in lent
and on the frvdayes and yit selleth lixens for
mony to eat all tymes/ and so do ye.

*Latin
since.*

from

apostles

the

The

40

The pope will that the canon law and the ceremonies be had in great reputation & not to be put furthe of the churche thoghe they hynder the prechyng of goddes word and the prayng with hart and spres/whiche ar the true and ryght seruice of god/and so do ye/and lest the pope shuld haue any peculiar & seuerall vngodly properti to differ by from the apostelles of Christ/that ye shuld not haue the pop willeth & commandeth in all places where he hath dominacion that all Psalmes and all messes shall be sayd and song in hys old mother latin tong thoge the peple vnderstand neuer on word of the latin tong / wisthys doth he in a token that the peple hearyng the romish tong whiche is latin shuld knowlege them selues to be vnder the se of Rome / ye Christen in the popes tong/and bery in the popes mother tong/and syng all the Psalmes that ar song / in the popes mother tong / and command straitly that all the thynges aboue reher sed shall be sayd song and don in no other tong but in the popes mother tong which is the latin tong / in a token that ye swarue not away from the pope of rome. The iewes whiche wold neuer knowlege the pope to be theyr hede syng theyr seruice and Psalmes in hebru/ The greekes which haue of long tyme departed from the pope syng theyr seruice in theyr oun mother greke tong/the bemers which fell lōg ago from the pope haue forsaken the popes mother tong and

particuler

guyce in
latyn

guyce
bery

in

and syng all the seruice in theyr own tong/ The
 germanes which of late left the pope left also
 the popes tong/and now syng all seruice and
 Psalmes in theyr own duche tong/and so all coun-
 tres which forsake the pope in very dede and
 earnestly/ forsake the popes ordinances and the
 popes romish tong/as touchyng syngyng Psal-
 mes and seruice therein. But ye bysschoppes
 of england ye alon among all other nationes
 that forsake the pope / hold still the popes ordi-
 nances and the seruice in the latin tong. Ye

thynk belyf that ye ar wiser then all other nati-
 ones/ Howbeit i shall proue that ye do clene
 contrari to the word of god in syngyng the ser-
 uice in a tong that the peple doth not vnderstod

Saynt Paule in xiiij chapter of the former epis-
 stel to the corinthianes doth almost no other thy-
 ng then disallow your syngyng and sayng in a
 strange tong in the churche that the peple doth
 not vnderstand. But if ye require sum testimo-
 nies out of that chapter/here what Paul sayeth

1 Cor. 14
 almost
 27.

He that speaketh in a tong (that is in a langa-
 ge that the comun peple vnderstandeth not (spe-
 aketh not vnto men but vnto god for noman he-
 areth hym (that is vnderstandeth hym) but he
 speaketh secret priuities in the spret But he that
 prophecieth (that is declareth and openeth the
 scripture) in a tong that the peple vnderstandeth
 he speketh vnto men profit for theyr soules ex-
 hortation and comforth/ He that speketh in
 a tong

v. 28.

v. 29.

1 Cor. 14. 26

atong profitech hym self but he that prophetis
 eth byldeth the congregacion/ And a lytle fars
 ther in the same chapter. As oft as ye mete to ge
 ther/euery on of yow hat this song/hys doctrine/
 hys tong/hys reuelatiou/hys interpretatiō/ and
 let all thynges be don to the profit of the congre
 gation/ So far Paul/ What profit hath the vns
 learned man in hearyng the gospel red in the la
 tin tong that he vnderstādech not be it neuer so
 trymly red or chanted? Euen as myche profit as
 a sylf man hath of a phisicianes bill when the
 potecary redeth it ouer the sylf mannes hede in
 latin and ministreth nothyng to the sylf mā that
 is cōteyned theyr in Paul sayeth more ouer whe
 ther any man speak in atong (that is in a speche
 that the comun sort vnderstandeth not) let it be
 don by ij together at the vtermost iij ad that by
 cours and let on expōūd or tell what it meaueth.
 But if theyr be nō that will interpret or expōūd
 let hym hold hys peace and say nothyng in the
 churche/ but let hym speak to hym self and to god
Thes ar the wordes and cōmandement of god
taught us by hys holv apostel saynt Paul/ whers
by your latin messes and latin euē souges ar vte
terly condemned seing they ar sayd and song in
a tong that the churche vnderstandeth not/ and
ye do not interpret and declare it that is sayd in
a tong that the peple doth vndstand / Ar theyr
no more but thre at the vter most in poules spe
kyng in tōges/at once? If theyr be mo thē thre
whethee is the cōmandmēt of god gyuen by sa
 ynt

ynt Paule brofē or no? I pray yow what mea-
 ne ye to say in latin to the lay peple that ye know
 we well vnderstande no latin at all/dñs vobiscū/
 orate pro me fratres/& in missa est: Ether ye sa-
 ythes wordes to god or to all the peple/if ye say
 thē to god thē ye bid god/be with god/& that is
 wisely dō/wit ye wel/ or if ye say thē to the lay
 peple ether ye speak to thē that they shuld know
 what ye mean/if ye wold that they shuld know
 what ye me an/ why do yow speak latin to thē
 that ye know can vnderstand non/ if ye speak la-
 tin to thē becaus they shuld not vnderstand yow/
 hold your tōges & speak nothyng at al & thē ha-
 ue ye gotē your purpose / for thē they shall not
 wit what ye meane/ & if ye hold ^{your} tōges ye
 shal not spēd in vayne so wyche lyp labor as ye
 do. Answer me to thys before ye call me heretik.
 & whē ye haue oce made a resōable answer & cō-
 futed ād ouercūned my resones if i stād styfly in
 my opinionones if I gyue not ouer to yow thē spa-
 re not but call me heretik as oft as ye will but if
 ye cā not ouercū thes resones/which if they wer
 not of god myght be easely ouercūmed ād there-
 fore wil not answer grant by holdyng of your
 peace/that ye ar ouercūmed/ā d gyue ouer your
 hold ād say peccauius cū patribus nostris/we
 haue don amis with our fathers Nor of this
 shal ye hear here after / How happeneth thys
 that nether ye wil rede the scripture in the engl-
 ys he tōg yor selues/to the lay peple nether will
 suffer thē that cā rede the scripture to rede for it
 theyr soules

soules helpe and great comforte of other that
 heare it red: It is with out all strife and owt of
 all dout/that ye loue not Christe and wold that
 all the lay men were blynd and had no know-
 ledg of scripture nomore then they had xx yeare
 ago that ye myght play your old practises/ and
 haue no man to loke on/ to correct yow/ Even
 as a hore monger when he seeth a fayr woman
 & wold haue hys plesure of hyr wold that it wer
 mygh and that all other men were blynd tyl he
 had hys pleasure/ When the new testamentes
 cam in first it was counted heresi to haue a new
 testament and many haue ben cruelly handled
 for sell yng of new testamentes in english/ whi
 che thyng syger of cambrydg can testifi if he wil
 as not only a seing but also a felyng wite.

On noble canonist bought vp half a prynt of
 new testamentes/ and for the loue that he had
 to the maker of the testament/ offered them vp
 in a burnt sacrifice to pleas vulcanus & the pope
 with all who at thos dayes sat deply in hys con-
 science/ Thys man lest of burnyng of testamen-
 tes/ and other began to burn men/ & as yit has
 ue not made an end. But after that the kyng of
 hys good nes that god gaue hym had once gran-
 ted that the new testament myght be openly bo-
 ght & sold and that euery man myght haue the
 new testament and rede it/ ye byss hoppes for a
 great whil durst say nothyng theyr to. Ye sayd
 as litle to the hauyng of the hole bible in eng-
 lish

glis h/ wiche the kyng an the spite of your tethe
broȝ in to the chyrche/ that all mē myght know
theyr dewties/ redyng of it/ till that ye had con-
firmed the popes doctrine wiche acte of parla-
ment/ & had slayn and murdered the chefe mā
teners of the bible next vnto the kyng. Then ye
being lothe that your actes shuld be tried and ex-
amined with the bible/ went about & do so still
to dryue the bible out of the chyrche agayn/ Ye
hane giuen commandment that no man shall
rede the bible that any man may heare hym res-
de/ afterwarde ye commanded that no man
shuld rede the bible in seruice tyme/ And becaus
men shuld learn to fepe your commandment
that is/ whill ye red in the quere, the popes serui-
ce and the deuilles seruice/ that no man shuld
rede the word of god / ye of late murdered on
porter in pryson/ for no other caus but for res-
dyng of the bible/ that other men shuld not be
so bold to rede it/ Ye neuer put any mau to deth
yit for aduoutre/ or hordom/ therfor ye reken it a
greater offence to rede the gospel of saynt Jos-
han in the seruice tyme & the wordes that Chri-
stespake/ then to ly with an hore/ And to rede
the wordes Omelie Gregoriū Pape/ in the po-
pes tong that all the chyrch may here them/ is re-
kened to be goddes seruice and to rede the gos-
pel of Jesu Christ in the englishe tonge that se-
uen or eight may heare/ is rekened of yow the
deuelles seruice / for ye forbid nothyng but it
that/

murdered.
minds of
Lo: Bb.

that/ye reken is the deuilles seruice/ It folo-
weth then that ye reken the pope god and Chris-
ste the deuel / for hym reken ye god whos wors-
des to rede and fepe ye reken is goddes seruice.

And hym reken ye the deuel or at leste the son
of the deuel/whos wordes to rede and to fepe
ye reken the deuilles seruice and ponish men
for the redyng of hys wordes. Thes folow of
your dedes/ and bycause euery man cannot ga-
ther after thys maner/as oft as i se iust occasi-
on i shall let you and all englond know of your
hereses and damnable opiniones & deuelysh de-
des that ye do and intend to do/ whiche thyng
i wold not do if i knew yow not for obstinat wra-
stlers agaynst godes holy word. If ye say we
wold not vtterly haue the bible suppressed but
we wold haue it better traslated / what tyme
wold ye haue to correct it / perchance so ma-
ny yeares as the finges byghnes shall lyue/ &
then after hys deth ye haue a good hope with
the help of them whose childer ye synde/to hold
it down tyl that the prince cum to perfit age and
then to if ye can. For the bible is the breathe of
goddes mouth wiche ye haue red shall fyll your
father antichrist and yow. If ye say we wold
not haue the bible out of the chirche agayn but
only we desyre that goddes seruice shall not be
hyndered by the laymēnes redyng/well the wh-
at call ye goddes seruice/ye will say iā suer that
all that is song & sayd in the quere is goddis ser-
uice

67.
uice/as thoge it that were red sayd or sōg in the
bodi of the churche were non of goddes seruice/
Thys ansuer will i thus improue the more part
of it that is red in the churche is no scripture/ as
ar lying legēdes whiche ar bigger thē the bible/
sequēces/secretes/colates cōiurynges/of water
salt fyr & bowes/litani respōdes & suche other/
whos redyng sayng & syngyng cānot be goddes
seruice/for Christe sayeth/Matt. xv. they worsh^{mat 15}
hip me in vayne that teach the cōmandmētes of 9.
men/& the learnyng of mē/ then seing that the
legēdes & the colates ar made by mē/& the cler
kes in the quere in redyng thē teach them it folo
weth that they worshipp godd in vayne/thē is the
yr seruice vayne/goddes seruice is not vayne ser
uice thē the greater half of that whiche is red in
the quere is nō of goddes seruice/ that is to wit
the legēdes colates, cōiurynges/ secretes sequē
ces & such other/ Now the other parte of it that
is rede in the quere is pure scripture/of whos he
ryng laymē haue as myche profit as alay & vn
lerned mā hath of the heryng of a latin play or
comedi/ Howbeit i will proue that euē the most
part of that scripture seyng that it is sayd and
song contrari to goddes mynde is non of god
des seruice/ in all them & in all other that say
the scriptur with theyr lippes & not with theyr
herres/that is vndstand not what they syng &
say/& lyft not theyr myndes vp to god/as do all
they that sing latin seruice & vndstand no latin/
as the most parte of queresters syn gyng men

and soul prestes & many body prestes also/ com-
 mōly do/ god commanded that the scriptur shuld
 not be song or sayd in a strange tong except it
 were strayght way expounded / that is not don,
 then is the scripture sayd & song not after gods
 des mynd theyr for it is not goddes seruice so
 song and sayd/ And that they that vnder-
 stand not latin worship not god nor serue god
 with syngyng of the scripture in latin thus i
 prouit. Johan 4. God is a sprete and they that
 worship hym must worship hym in sprete and
 truthe/ that is vnfaignedly with hert and mynde/
 so donot they that syng they wot not what
 mat. 15. 9 Christ also Mathew 15. reproveth suche seruers
 and worshippers whyche nether vnderstand
 nor marck what they say in thes wordes/ thys
 peple draweth nerhand me with theyr mouth
 and worshippeth me with theyr lippes but thes
 yr hart is far from me/ Now haue i proued that
 your seruice in the quere is not goddes seruice/
 but vayne lip labor except it be song and sayde
 with hert and mynd as they do not whiche vnder-
 stand not what they syng / except also it be
 scripture and song & sayd after the ordinance
 of god/ If it be goddes seruice to syng in the
 quere the Vimelies of Popes/ Legendes of sa-
 yntes/ & such verses Sancte Maries merites
bryngus to heuen and all in the latin tong/ then
 must it mych more be goddes seruice to rede in
 the body of the churche/ the text of the scripture
 whych

whych is better then the popes' gloses/ the ⁶⁹ ac-
tes of the Apostelles/ and suche other textes of
the scripture / Noman cummeth to the father ^{John 14}
but thorow me/ i am the way the truche & the ⁶
lyfe/ Then why forbyd ye the better for the
worst/ whi for byd ye lay men to rede the bible
in your service tyme seing the lay men may ha-
ue miche more profit of hearyng of syue words ^{1 Cor. 14.}
des red in englissh that they vnderstand/ then of ¹⁹
v thousand wordes that they do not vndstand/
be they neuer so fyuely chopped champed or cha-
ted? Paul sayeth let all thyng be don to the edis ^{1 Cor. 14.}
fication and profit of the churche/ but your serui ^{26. 40}
ce song and sayde in the latin tong / is not for
the profit of the churche/ therfor it is contrari to
the word of god that ye shuld syng the service
or say it in the latin tong/ If ye require the sum ^{Reu.}
of all to giue in an argumēt take it vnto yow
Noman is edified by hearyng it that he doth
not vnderstand/ and therfore hath the kyng co-
manded that all laymē shall learn theyr Pater
noster in englishe/ but the laymen vnderstand
not the service sayd and song in the latin tong/
therfore they ar not edified or made any better
by hearyng it in the latin tong.

Is it agreyng with goddes worde that ye
forbyd all men bothe learned and lay the hōle
halfe yeare saue 12. dayes/ to mary/ & will sus-
fer noman to be a precher of goddes word / or
a minister of Christes churche except he forswes

¶

ij

re mas

re mariage first is it agreyng with goddes wor-
 rd to say that a preste may not haue a wyse by
 1. Tim. 4 the word of god: I say that thys your doctri-
 1. 2. 3. ne is the doctrine of the deuel / for Christ also
 with mariage in ali men and in all tymes / Ho-
 rab 13. 4 norable is mariage among all mē sayeth Paul/
 and the same sayeth if they cannot for beare
 and haue not the gift of chastite let them mary/
 thys commandeth god by Paul to be don / at al
 tynes ye euen in your holy lent tyme if a man
 haue not the gyft of chastite. Ye haue boldly
 and wilfully gyuen sentence in your conuoca-
 tion hous that a preste may not haue a wife by
the law of god and yit can ye not shew on let-
 ter in all the hole bible that forbyddeth prestes
 to haue wyues / ye say that they may haue no
 wyues by the word of god and yit they may ha-
 ue as i haue proued by the bible / therfore ye
 reken theyr is sum thyng the word of god besy-
 de the bible i thynk that ye take the canō law for
 the word of god / or at lest regarde it as myche
 as the word of god / ye make men beleue that ye
 haue scripture to proue your purpose with all/
 and yit the chiefe setter out of thys article / the no-
 ble waterer of the popes gardin / whiche of
 hys dedes hath hys name / when he was requi-
 red of Martin Bucer what scripture he had to
 proue that prestes myght not mary / lyf a perfic
 canonist for lak of scripture made thys reson/
 The same autorite hath thekyng ouer all the
 prestes

Signe of the

71.

prestes of hys reame and hys other subiectes
 that a father hath ouer hys chylder/ But a fag^{er} *king*
 ther may forbid the prestes of hys realm to ma-
 ry. Then if they mary when he forbiddeth
 them to mary they breake the commandment of
 god/ whiche sayeth chylder^{en} obey your fathers & Eph. 6. 1.
 mothers. / Now let us se what foloweth of thys Col. 3. 20
 gardners argument/ first it foloweth that the
 kyng hath auctorite to forbyd all men in hys rea-
 lm both that haue the giffte of chastite and ha-
 it not to mary as long as they lyue and so vt-
 terly may by gardners iudgment destroy matri-
 moni/ It foloweth of thys argument/ that once
 in tyme past that it was not vnlawful for pre-
 stes to mary that is to wit before the kyng for-
 bad prestes to mary / If foloweth of gardners
 reson that the kyng forbad prestes mariages be-
 fore god forbad them and that the kyng made
 the mariage of prestes sin before god / and
 that it wer no sin for a preste to mary if that
 the kyng wold not forbyd prestes to mary.

Mark thys well ye temporall lordes and
 ye burgesse of the parlament how thys lys-
 ing lim of the the deuel / when he is in gers
 many can fynd out no scripture to disproue
 prestes mariages with all / but only that the
 kyngis for byddyng of prestes Mariages
 maketh prestes Mariages vnlawful and

no other thyng/and when the kynges hyghnes
and ye put thys mater to the ielergy to be tried
with the scripture whither prestes myght mar-
ry or no thys with hys felowes gaue a playn an-
swer that by the word of god prestes myght not
marry/can ye abyde ye noble lordes that thes ly-
ing limmes of antichriste shall mot yow thus
and lye of the kyng our master and say of hym
that he maketh syn that god neuer made syn?

Trust ye will suffer them no longer for it is by
tyme to lof vpou them. Then when as ye master
gardner with your other felowes can bryng fur-
ther neuer on text of the scripture that thys for-
sayd forbydding of mariage of prestes/and of
the mariage of laymen for the on half of the ye-
are / that it is the doctrine of god i will proue
yow by a playn place of the scripture that is
is the playn doctrine of the deuell / Paul in the
former epistel to Timothe / in the forth chaps-
ter sayeth pleyntly that forbidding of Mariage
is the doctrine of the deuell / therfor seing that
the pope and ye teache the same doctrine ye ha-
ue gou to scool with the deuell / then when ye
reāt scripture to proue your doctrin with all say
that an old auient doctor holdeth the same op-
inion that ye do/and vnderstand doctor the de-
uell/for other autorite haue non/ Doctor deuell
the Bischoppes scoolmaster allwayes from
mannis creation hys dedely enemy/ sekyng all
the meanes that he could to pul man from god
perceys

1 Tim 4.13

2 Tim 2.16

73.
perceyuyng that man had an vnfleable desyre
gyuen hym of god to in creas and multipli hys
fynde/ and an vnauoydable appetite (few ex-
cept) ther for to haue naturall company with
hys apoynted companion/ labored all that he
could/ vtterly to destroy mariage/ whiche thyng
if he had brought to pas seing that / childe
must nedes be gotten/as many childe as shuld
haue ben borne so many basterds/ shuld theyr
haue ben born. At the gittynge of euery childe if
shuld haue gon to the deuell/ that is both the fa-
ther and the mother / for they shuld haue ben
bormonger and bore/ the deuells onn peculis-
ar cattell/ and the childe when it cam to age and
gat a childe it shuld haue be cummed also the ser-
uant of the deuell / and so shuld all hole man kyn-
de haue be cummed the deuells dew possession.
But be caus if the deuell shuld haue gon abou
destruction of mariage in hys own person/ be-
caus he is haytful / he shuld haue sped the wo-
rs/ he cam to a pope holy heretike called monta-
nus/ and hym he styrred vp to writte agaynst
matrimoni/ and so he did/ and taught that maris-
age shuld be broken / as enfebus writeth in
the v. boke of the Ecclesiastical storie & in the 15.
chapter. But Appolonius a good Christen man
ouercam this heretike and hys doctryne so that
he lost all hys credence and theyr with lost the
deuell a great nombre of hys tru seruantes/ Sa-
tan seing that he could not sped by the meanes

of an ~~open~~ heretif he cam to acertayne doct
 tor and moued hym to write agaynst mariage
 and that did he in a boof whiche he wrote aga
 ynst vigilantium in thes wordes foloyng Bon
um est mulierem non tangere / ergo / malum
est tangere / Nihil enim contrariatur bono nisi
malum / Quam diu impleo mariti officium /
non impleo Christiani / Zubet Apostolus / De
semper oremus / Si semper orandum est nun
quam coniugio seruendum est / The englissh /
 of thys doctoris wordes is thys / It is good not
 to touche a woman / then it is euell to touch hyr /
 for theyr is nothyng contrari to good but euell /
 So long as as i ful fil the office of a married
 man / i ful fil not the office of a Christen man /
 Eph. 6. 18 The Apostel bydderth us that we shal always
 pray / if that we must allwayes pray we must
 not gyue our selues to mariage / or to serue ma
 riage / So far hath the doctor spoken / Thys
 doctoris name was Jeronimus / whiche in thys
 poynt erred sore / & gaue many other occasion
 to ex assiter bym whiche beleued men with our
 scripture / Forbeit Augustin writyng de bono
 coniugii / and other doctores dyd sufficienty / or
 uerthrow thys error of jerom / and so was the
 deuel twise disypoynted / ~~but~~ he wold not gyue
 ouer hys mater so / but euer sought new shiftes /
 and then he cam to hys vicare in erth the bish
 op of rom / and hym he styrred & moued to de
 stroy matri moni & to alow comon stewes / that
 they

that list myght cum thither to worship hym/
pro mysyug hym for hys labor to be the richest
mā in the world & of greatest estimatiō/The po
pe / hearyng thes promises streyght way went
about to destroy matrimoni/and first he coman
ded all that wer hys ghostly childer & had hys
marck in theyr crownes shuld forswear marias
ge / and he made a law that noman shuld be az
lowed to be a precher in christes chyrche except
he forswear mariage first /and fayne wold he
haue forbydden all laymen to haue married to /
But when they wold not forswear mariage for
hym yet he loffed vp mariage even from all
laymen / for the space / of the on halfe of
the yeare saue xij dayes / Wherby the de
uel and the world myght well perceyue hys
good will that he had utterli to destroy mariage
at the lest to moue all men to thynk that mari
age was sin/and that the state of mariage was
a sin ful state / And by the help of thys hys vica
re / the deuel gat many a pray / But the germa
nes seying that thys forswearying of mariage
was the hye way to the deuel wrote earnestly a
gaynst thys forbyddyg of mariage and agaynst
the folysh and vngodly vowes / and agaynst
the pope hym selfe and hys auctorite and riches
whych the deuel gaue hym/and at the leyngh
utterly forsaked the pope and all hys vowes
and forswearings of mariage with all other lyt
traditiones .

Affer

After the germanes/the king our master com-
 manded you earnestly to dryue out the pope out
 of all places of hys dominion also and to pres-
 ach earnestly agaynst hym/then the deucl percey-
 uying that the king was a bout to dryue out the
 pope of hys ream / was a ferde that the king
 shuld dryue out with the pope for swearyng of
 mariage vnlawful vowes/the sterres and all
 other ordinances that the pope made as the ger-
 manes did when they bannyshed away the
 pope/ And theyr fore he cam to you whom the
 king had apoynted to dryue out the pope / and
 desyred you that ye wold/manteyn the sterres
 and that ye wold not dryue out of englond the
 forswearng of mariage/but that all thyng co-
 cernyng mariage of prestes shuld continue as it
 had continued sence the tyme of Gregori the ses-
 uent/and he promised you so long as ye wold
 do so that he wold help you to hold still your
 temporall landes/ your great honor/ riches/ and
 dignite/ And so my lordes for the upholdyng of
 your pompos state ye will not dryue out of eng-
 lond the forbiddyng and forswearng of mar-
 riage/for of that mater ye feare that your hos-
 nor and estimation doth hang. When ye shall
 make me an answer to thys boke/tell me what
 autorite haue ye besyde the autorite of doctor
 deucl to forbyd mariage or to compell any
 man to for swear mariage / seying saynt Paul
 sayeth in the j. Epist. to the Corint. in
 the

the vij. chapter. I haue no commandment of ^{1 Cor. 7. 8. 9}
virgines/that is i haue no autorite of god to bys
nd any man or woman to lyue single with out
mariage/ If that saynt poul haue no autorite to
compell any man or woman to lyue with out
mariage/ the kyng hathe no autorite to for byd
any man to mari/ for saynt poul had' as myche
autorite as the kyng in spiritu all maters/ prose
ue the contrari if ye can / If the kyng whom ye
grant to be hede of the chyrche haue not that aus
torite/ of whom haue ye that autorite / if ye say
ye haue any suche autorite then ye make your
selues aboue the kyng. In your answer tell me
how it happeneth that thys place of Paul vnto
Timothe maketh not for prestes mariages.

A Bishop must be the husband of on wyfe/ ^{1 Tim. 3. 1. 2}
I say that ye must ether let thys place serue for
prestes mariages/ or ellis ye must lese all your
temporal laudes/ and haue nothyng wher with
all ye may fepe hospitalite/ which Paul requis
reth in a Bishop/ For thus reson ye wyth
thys text for your temporall landes/ A bishop
must be herberos/ but with out temporal lan
des that can be not be therfor must a Bishop
haue temporal landes. Thys text of Paul is as
fre for me as for yow/ A bishop must be the ^{V. 2}
husband of on wyfe/ but with out a wyfe he cans
not be the husband of on wyfe ergo he must ha
ue on wyfe. If ye expoud thys place of Poul/
Oportet Episcopum esse vnius vxoris maritū/
hoc

hoc est fuisse vnus vxoris maritum/ a Bysshop
must be the hus band of on wyfe / that is a Bys
shop must haue ben the hus bande of on wyfe /
Tag of vow/ whether all thes thynges that paul
speaket of here/ ar requieed in a man that is to
be chosen a Bysshop / or ar they requiredall / in
hym on ly / that is chosen all redy / or they ar re
quired both in one that is to be chosen and in
hym that is all redy chosen / If ye say that thes
properties ar required all / in hym alon that is
chosen all redy / then is he eligible aud may be
chosen to be a Bysshop / whych is a dronkerd /
a murderer & hath ii wyues so that affter that
he is chosen / he benon of thys sort. If ye say
that thes proerties / to be faultles / to be the
husband of on wyfe / watchyng sobre / louly /
herberus / &c. be required in hym on ly that
is not yet chosen a Bysshop but standeth in
the election to be chosen / and not in hym that is
chosen all redy / then may a Bysshop after that
he is chosen on ce and made Bysshop/be / full
of fautes the husbband of many wyues a sleper
a dronkerd / hys mynded / and vnherberos whi
che thyng / to grant is an vnconuenient / Ther
for ye must grant that thes properties ar both
required in hym that standeth to be chosen/ and
in hym that is chosen all redi. Therefore bothe
the man that standeth to be chosen and he that
I m. 3.2. is now chosen all redy a Bysshop must be fault
les / the husband of on wife modest herberous
ware

watchyng sobre &c. Thorsote ether grant that
paul requirer in a Bysshop that is chosen that
he haue nomo wyues but on / & that he may ha
ue on / or grant that Paule requireth not in a
Bysshop that is made all redy to be herberous
for thos thynges that Pauls heafet of in on mo
de / on tence / in on text / all tegether / he dothe
elise require at on tyme / or ellis reprove in on
tyme / then seyng that he sayeth in on mode ten
ce & text together a Bysshop must be the hushā
de of on wyfe / sobre and herberous / then doth
he elyfe require that a Bysshop shuld haue a wy
fe or nomo wyues but on as he requireth that
he shuld be herberous & sobre / Then if hauyng
of a wyfe be long not to a byshop then sobbren
es & fepying of hospitalite be lōgeth not to hym
If he benot bound to fep hospitalite / he must
haue no landes to fep hospitalite / If ye say that
oportet esse must signifi oportet fuisse that is /
must be / must be taken on ly for must haue ben
thē it is not required by your glose in a mā that
is a Bysshop to be faultles / to haue but on wyfe / 1. Tim 3. 2
to be watchyng / sobre / modest / herberous / fit to
teache / no wyn drinker / no smiter / not gyuē to
fylthy lucre / but it is sufficiēt if he haue bene all
thes / He is sufficiēt Bysshop by your expositiō
if he haue ben faultles / though he be as ful of open
crimes / as a leopard is ful of spottes / It forceth
not / if he haue iij wyues & xxx hores so that he
hathe had no mo wyues but on / It maket no ma
ter if he be a slepyng and adom dog so that
he hary

he hath ben wateryng and diligēt/ he nede not
to be sobre when he is once made Bisshop/ but
he may occupi all maner of exces so that he hath
ben sobre before he was Bysshope/ It filleth
not whether he be modest or no/ it is moghe if
he haue bē/ It is not required in hym to be har
berous/ fit to teache/ no wyn dryncker no smiter
after that he is made a Bisshope so that when
he was a scolar in cambridg or orford he hathe
ben herberous fit to teache no smiter & no dron
kerd/ ye may be then after that ye be once made
Bisshopes/ by your turnyng of esse in to fuisse/
full of all sinnes/ the husbandes of an E. wyues
slepyng dogges/ dronkerdes/ and murderers/
And if a man say vnto yow Bysshopes/ Paul
sayet ye may not be murderers ye may not/ be
dronkerdes ye may haue no mo wyues then on
ye may by iuglyng of esse in to fuisse that is by
iuglyng of be in to haue bene/ say yis. & that thys
is not the meanyng of Paul/ for Paul requireth
not now when we ar once made Bysshoppes
that we shuld be sobre and haue but on wife/
but that before we wer Bisshopes we shuld ha
ue ben sobre and the husbandes/ of on wife/ et
cet. And so now we may be what we list/ wher
for i meruel the les that so many Bysshoppes
which haue ben in canbrydge and exford befor
they wer Bisshopes/ wat chying and fit to teas
che/ ar be cummed slepyng dogges that dar not
bark/ and more fit to flatter then to teache gods
des

des word puerly with out the lewin of the doctos
res seing that they ar discharged frō all thyng
that Paul requireth of aryght bysshop by thys
glos a bysshop must be / that is a bissshop must
haue ben. But a cordyng to theyr glos / the ho
nest comon peple speaketh of them / after thys
wyse / how continueth the doctor Ericus in pres
aching goddes word and in promotyng the gos
spel / another answereth by and by / qui fuit .

But ye care as myche for the cōmune reporte as
an hore careth to be called a hore / ye be so far
past al shame. But to conclude thys mater .

That doctrine that forbiddeth it that Christ or
dened is contrari to Christ / but your doctrine for
biddeth it that Christ ordened. ergo your doctri
ne is contrari to the doctrine of Christe.

Is it agreyng with the word of god that
stewes shall be allowed and manteyned in a
Christen kyngdom? I reken no. The stewes is a
place where as the deuel may be openly serued
with out any pomis hment / but in a christe kyng
don the deuells seruice ought not to be suffered
openly to be don with out pomis hment / therfor
the stewes ough not to be suffered in a Christen
kyngdom. Where as the lyfe is allowed / the lear
nyng that teacheth the lyuynge is also allowed.

Then if ye allow the cause ye must nedes allowe
the effect / ye allow the stewes therfore ye allow
hordom / if ye allow hordom ye approue the doc
trin that teacheth hordom. But that is heresi

f therfor

Exlayd

stewes

note

*ra
effect*

therfor to allow stewes is to allow beresi / If tha
at ye wold suffer prestes to mari in any place of
engold me myght gather that ye allowed the bo
fes that teache that prestes may be lausfully mar
ried but when ye ponishe prestes that mari wi
th death / men may gather that ye allow not the
bofes that teacheth that prestes may mary / So
when ye pomishe / not hordom but appoynt certa
yn places for it / if folowethe that ye allow it and
the bofes that teach that hordom is no sin.

And thys foloweth of your allowyng of the ste
wes / As he that gyueth lodgyng to a ryght pro
phet / as Christ sayeth / shall haue the reward of
2. Joh. v. 10 a right Prophet / So as Johan / in hys Epistle
11 sayeth he that lodgeth a false Prophet is parta
fer of all hys euell dedes / Euen so he that wita
tyngly gyueth lodgyng to hornmongers & hores
shal be partaker of all the hordom that they com
mit / but ye grantyng hores and hore mongers
a place wher as they may lye together & serue
the deuel / grant them logyng / therefore ye ar par
takers of all the hordom that is don in the stea
wes. But steuen master steward of the stewes /
priapus & feper of the popes gardin peraduens
tur will defend hys tenantes & say we vp hold
the stewes for the auoydyng of a farther incoue
mience. If theyr were no stewes in lōdon seing
theyr ar so many wyueles & wanton curtiers /
theyr / theyr wold great violence be offered vns
to mēnes wiues / & mych more aduoutre shuld
reygne

83.

reygne then reyneth now. But thys polyeit ana
 swer will not serue for s. Paul sayeth rom. 3 cha Rom 3.8.
 pter / euell is not to be don that good may in sew 28.15
 theyr vpon. If it be once granted to all men to ro 3.
 mary / & yit they that ar married will comit adu
 voutre / & they that haue liberti to mary will not
 mary but will be hore honters and wedlof brea
 kers still / it shall be as laful by the law of god
 to hang suche as to hang theues ye ad more lauz
 ful / For that offence that is greater is worthe
 greater pomishment. Salamon in the sixt chap pro-6.30
 ter of the prouerbes sayeth that aduoutre is the 31.32
 greater offence then is theft / therefore if theft
 be wortly hangyng / aduouteri is worthi it and
 a greater ponishment besyde. s. Paul saeth in the
 fift chapter of the epistel to the ephesianes / let Eph 5.3
 not hordom be so myche as once named ama
 ong Christen men / it that is forbidden to be na
 med is forbidden to be don / but hordom is for
 bydden to be named then myche more is it for
 bydden to be don and alowed / Paul calleth Pordome
 hordome leuen / and will / that such as be aduous leuen.
 ters and hor mongers shuld be excommunicated
 and not suffered to cum among other christe pe
 ple till they were ashamed of theyr sinnes and
 in teuded to commit that offence nomore / 1. Cor 1 cor. 5.4.5
 rint. in the v. chap. Allmyghty god Deuterono 6.7.
 mii xxiij. forbyddeth that any hores & hore mon Deu. 23.2
 gers shall be suffered among hys folf in the 3-17.18.
 wordes / Of the doghters of Israel non shall be
 hores / and of the sonnes of Israel non shall be
 f q horemon

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horemongers/ If english peple be spirital Is
raelites thys cōmandment also perteyneth vns
to thē/ then is it not lawfull to suffer in england
any hores or hormongers. Then down must the
stewes for theyr bodely fornicatiō, as the abba
yes was put down both for theyr fornicatiō bo
th bodely & ghostly/ Now hauei tried the chese
of your popish ordināces and traditiōnes and
i haue found them contrari to the word of god/
Now is there nothyng to let me but that i may
cōclude my for sayd argumēt with out any cōtra
dictiō or gayn sayng/ who soeuer holdeth still the
popis doctrine whiche is contrari to the word
of god holdeth still the pope that the kyng wold
haue dryuen out of england / but i haue proued
sufficiently that ye hold still the popis doctrine
whiche is contrari to the word of god/ Therfor
i haue proued that ye hold still the pope that the
kyng wold haue driuen out of england/ Bethys
tyme i trow that the fox is found out / and they
ar knowen that manteyn hym & hold hym still
in thys realm after that the kyng hath comman
ded hym to be vtterly bannys hed out of all plas
ces of hys dominiō/ If such a pore mā as i shuld
hold still in england the kynges enemy that he
commanded me to dryue out hys realm i shuld
be taken as a traytor/ but ye hold stil the kynges
enemy that he commanded yow to dryue out of
hys realm/ then whether may aman call yow
traytores or no? If ye be no traytores proue

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in your answer that ye will send me that ye hold
no doctrine of the pope contrari to the word of
god/If ye be traytores and heretikes and vnl
arned asses and haue no knowledg but in the
canonlaw and in old gloses & fantasies of men/
answere nothyng to my argumetes but forbyd
my boof to be red/and in holdyng your peace cō
sent that all that is sayd of yow in thys boof is
true. If ye be learned men and haue knowled
ge in the scripture & loue learnyng answer me
lyke learned men and be not lyke priuy murder
ers which will not tell a man that they murder
wherfor they fyll hym but/sodenly with out any
axying of any question slei hym sodenly/Tel me
by the scriptur wher i haue sayde amysse and if i
recant not call me heretike and do to me as ye
shuld do to am hethen man/But if ye comdemn
my boof and cannot ouercum it by the word of
god i shall set a play of your mischeuous tyran
ny in latin, that all the learned men that ar now
alyue & the age for to cū shall know yow what
ye be/and what ye haue bene. Allmygh ty god
gyue yow grace to amend. Amen.

An addition to the reder.

After that i had finissed thys boof it wa
as tolde me that the byshopes had ma
de an act that none but gentle men and
gentle wy men myght rede the scripture
& certayne rychmen/ But i will ax the autores
of that act whyther they suffer the gentelles &
the ryche to rede the scripture for theyr soules
f iij helthe

helthe / or for theyr pastyme / If they suffer
theym to rede it for theyr sowles helthe /

Died not Christe as well for craftes men
and pore men as for genile men and ryche
mē and wold not Christe that the pore laboring
men shulde haue where with they myght cūfors
the theyr sowles as well as ryche mē and gētle
men? If they let the gentles and the ryche rede
the scripture for theyr pastyme / then they haue
owr sauior Christe in great estimatiō whyche ta
yke hys testamente for a geste to make pastyme
withe / But sum polityfe man perchāce will say
The ryche mē and the nobles ar wyser thē the
pore peple & can order it well & so can not the
ignorāt pore peple / wel / besyde that theyr ar mo
gentle fooles thē yemē fooles nōbre compared
to nōbre / as the fond larde of thys town and fo
ud larde of that town and besyde that thys youn
ger brother and that hathe the lādes becaus the
elder is a fool do testiff (whyche thyng chācethe
by the pomishmēt of god for theyr fals cūmyng
to theyr lādes) what so euer thou beste that for
any suche caws driuest pore men frō the scrip
ture i say that thou art on of the pharisees soles
whyche sayde / *Turba hac quæ nō nouit legē ex
ecrabilis est* / thys comune sorte of the peple why
che vndstandeth not the law is acursed. Iax al
so the autores of thys act rhome i take to be bur
nyng bysboppes / whether the 4. Euāgelistes
wrote truely the dedes of Christ and hys pres
chynges and whether theyr is any thyng in the
actes

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actes of the apostelles and in the 4 gosselles besyde christes prechynges and dedes & the apostelles prechynges & dedes that can make a laboryng mā an heretike if he rede it or no? For whether a mā may rede christes prechynges & the story of hys lyfe without ieperdy of heresy? If ye say that a pore mā may not red christes prechynges and dedes without ieperdy of heresy i ar them whether a mā may rede bisshoptū *Bisshopp Tunstall* stallles sermon that he made with out ieperdy of heresy or no? if ye grant / then ye refen a mā more wyser then god seing that a bisshop can make a sermon that pore men may rede without any ieperdy of heresy & that Christ could make nō such but as the pore peple if they were not forbidden to rede them shuld fall in to many heresies by the redyng theyr of to be short whosoever forbiddeth a mānes sermon to be red of the comu peple / the same wolde forbid the self peple to hear the maker of the sermon to preache it as it is writen / but ye bisshoppes forbid the pore peple to rede christes sermones / ergo if christe were in england ad wold preach the self same preachinges as the Euangelistes haue wryten them ye wold forbid that the peple shuld to hear christe preche them / If thys argument be not good reasproue it in your answere ad solute it not with a fyre or a rope as ye vse comūly to do? God send you hys holy sprete. Amen

7 Rthir B. 1642. 7 bcy. m 6.2.13 & end. d. 18. 2 Tim. 2.7
W.D

In the first syde for & rede and .3. syde & 6.
 lyne rede helth and prosperite 10 syde for is re
 de was. line 9. that 14. syde & 22. line rede wh
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 59. syde song. l. 16. prætende. 26. hath. 63. syde &
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 furth rf. 32. rede it for theyr. 64. syde helthe. 65. f.
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Imprynted at Basyl the year
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The huntynge

and fyndyng out of the Romyſhe
fore, which more then ſeuē yea-
res hath bene hyd among the biſ-
ſhoppes of Englonde, after that
the Kynges Hyghnes had
commanded hym to
be dryuen out of
hys Realme.

Foxes haue holes, and byrdes of the ayre
haue neſtes, but the Sonne of man hath not
where he maye reſte hys heade in.

Whosoever happeneth vpon
this booke, yf he loue God beter
then man, and the Kynges Hy-
ghnes beter than the byſhoppes
faſſe hypocriſye, let hym gyue it
to the Kyng, that he may rede it
before the byſhopes condemne it.

M. D. xliij.

